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MEMORIALS

OF THE

Collegiate and Parish Church

OF

All Saints,

IN THE

KING'S TOWN AND PARISH OF

MAIDSTONE,

TOGETHER WITH

A LIST OF INCUMBENTS, CHURCHWARDENS, AND OTHER OFFICERS,

FROM THE EARLIEST TIME,

BY

WALTER B. GILBERT.

MAIDSTONE:
WESCOMB AND SMITH, PRINTERS AND PUBLISHERS,
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1866.

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TO

HIS GRACE

THE LORD ARCHBISHOP OF CANTERBURY,

RECTOR OF

THE KING'S TOWN AND PARISH OF MAIDSTONE,

THIS VOLUME, (WITH PERMISSION),

IS

MOST RESPECTFULLY DEDICATED.

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ERRATA.

Page 9, line 29, for "charity" read "Chantry."

Page 62, line 16, the † and corresponding foot note has been misplaced. The † should have been placed after "Barrett and Goare," page 64, lines 17 and 18. The second foot note on page 62 refers to this passage.

Page 147, line 9, the date should be 1656.

Memorials of the Collegiate and Parish Church of All Saints, Maidstone.

CHAPTER I.

Earliest Period to 1395.

Introduction; The Grey Friars; Eminent Natives of Maidstone; Hospital of St. Peter and St. Paul; List of Masters; Corpus Christi; The "Brambles;" St. Faith's Chapel; Rectors of Maidstone; Vynter's Chantry.

The early history of Maidstone, like that of many other old towns, is involved in much doubt and obscurity. Antoninus, in his "Itinerary," mentions a city of the name of "Vagniacæ"—as stated, on the authority of Ninius, to have been one of the principal cities of Britain—and some ingenious endeavours have been made by various local antiquarians to identify this with Maidstone, by showing the precise spot on which it was situated. It must be admitted, however, that a greater portion of the arguments respecting the identity of Vagniacæ with Maidstone is founded, for the most part, on mere conjecture. In Doomsday Book our town is called

Meidestane, and here commences the earliest known ecclesiastical history of Maidstone. In this venerable survey of the kingdom we are told that the Manor of Maidstone is a part of the Archbishop of Canterbury's possessions, and no doubt it had belonged to them from a very early period. How it came into their hands, and became part of the property of the See, we have no means of ascertaining; but it has been supposed that the Manor was conveyed to the Archbishops by one of the Saxon kings, before the year 800.

For many years subsequent to the Doomsday Survey, in 1080, we have little information that can be relied on. There is, indeed, a legend that the Archbishops' Manor was alienated about the year 1207, but this rests entirely on the unsupported testimony of our Kentish historian Phillipot.

Maidstone must have been a place of some consideration even at this early period, as, out of three thousand students who left Oxford, for some reason not given by our writers — perhaps plague, or some other infection — many came to Maidstone; the remainder having migrated to Reading.

In the year 1240 we hear of the establishment of the Franciscan or Grey Friars in this town, who are supposed to have had their habitation at the east side of the top of Gabriel's Hill. Many remains of what at one period must have been a considerable building have been at various times discovered, and

an ancient vault, or crypt, is even now in existence, which has been used as a kind of storeroom for many centuries. About the year 1670, this crypt or vault was rated at one shilling for the Parish Church assessment, but at this period there were more considerable remains of the ancient buildings in connection with it.

Archbishop Hubert, about the year 1200, endeavoured to build a College here, but as the Prior and Chapter of Canterbury were then a very powerful and influential body, and, moreover, exceedingly jealous, they managed to throw such obstacles in the way that the idea was reluctantly abandoned. Maidstone, however, continued to be considered an important ecclesiastical station, and it is known that some ordinations took place here in the year 1296, two in 1318, and one in the year 1320.

The names of several eminent men connected with ecclesiastical affairs, and who were natives of this town, have survived, amongst whom we find

Ralph De Maydenstone, who was consecrated Bishop of Hereford in 1240.

John De Maydestun, Dean of Lincoln in 1275.

William De Maydestone, Abbot of Faversham.

Walter De Maydestone, a Canon of Christ Church, Canterbury,

Radulphus De Maydestone, and Richard de Maydestone were amongst the earliest of our authors who have written works concerning the County of Kent.

Thomas De Maydestone, a Canon of the Priory of Leeds in 1367.

William De Maydestone was selected by King Edward I. to convey some important documents to Rome.

Clement De Maydestone, a Priest celebrated as a transcriber.

John De Maydenstone was Dean of Chichester in the year 1400.

In the year 1244, or, as some maintain, 1260, Boniface, who was then Archbishop, and possessed of a more determined character than Hubert, founded a Hospital, or resting-place for pilgrims, at Newark (or the "New Work," as it was then called), dedicated to St. Peter and St. Paul. The fact of the neighbouring stone quarries furnishing excellent material for building purposes, perhaps had some weight in this matter. The quarries near the site of the Hospital had been worked from time immemorial, and the quality of the stone was much celebrated. Many old documents corroborate this fact, and we may mention, by the way, that much of the material used in the construction of Rochester Castle was dug from the Maidstone quarries in 1368.

Succeeding Archbishops were liberal to this Hospital of St. Peter and St. Paul, and many acts of goodwill and beneficence towards it are recorded. Archbishop Reynolds, among other acts of favour, gave it the tithes of the churches of Lillington—now called Linton—of East Farleigh, and of Sutton,

in the neighbourhood of Dover. Like most of these establishments, it contributed its share of usefulness to the times in which its lot was cast, but the particulars of its government and regulations are now lost. A list of some of the Masters, however, has been handed down. They were—

	A.D.
Robert of Bradegare - - - - -	1282
William of Maldon - - - - - -	1326
Martin de Ixing - - - - - - -	1334
Richard of Norwich - - - - - -	1350
Simon of Bredon - - - - - - -	1370

After flourishing one hundred and fifty years, this establishment was absorbed into the more magnificent College of All Saints. That the Newark foundation was amply supplied with funds, is shown by its value on its suppression, namely, £159 7s. 10d. The buildings of this Hospital were gradually pulled down, with the exception of a portion of the Chapel, which has been enlarged and elongated into the present Church of St. Peter's. Before its alteration in the year 1836, this portion of the Hospital of St. Peter and St. Paul had been turned into a barn, and was generally stored with agricultural produce. At this time it was about sixty feet long, and for many years had continued in a ruinous state. The Brotherhood of Corpus Christi was another ancient foundation of Maidstone. It was founded in the year 1324, and suppressed in 1547. Its revenues were £40 0s. 8d. This fraternity of Corpus Christi

maintained a Priest to officiate at the dirges and masses for the defunct brethren, which were celebrated at their Chapel established in All Saints' Church. Their charity induced them to build almshouses for the poor and unfortunate of Maidstone; but after the Reformation these almshouses gradually diminished and faded out of remembrance.

The year 1381 was an exciting one in the ecclesiastical history of Maidstone—the year of Wat Tyler's rebellion. During the riot in this town the insurgents broke open the Archbishop's prison, and released therefrom John Ball, a Maidstone priest who had fallen under the displeasure of the Archbishop, for irregular preaching and seditious doctrines. The Archbishop's prison at Maidstone was called the "Brambles," and Ball, who seems to have begun his irregular preaching so early as the year 1353, was sentenced about 1370 to perpetual imprisonment in the "Brambles." After his release by Wat Tyler in 1381 he followed the rebels, but the disturbance being suppressed, Ball fled to Coventry, where he was taken and afterwards executed at St. Albans.

Very few particulars are extant respecting the former Parish Church of Maidstone, dedicated to St. Mary, and which the present Church of All Saints supplanted; but we may presume that it was of ancient foundation. It is supposed to have stood nearly on the spot where the present Church stands. Many circumstances have been discovered

which would somewhat determine the site of the old Church. The churchyard and roadway towards the east once abounded—and, indeed, to a certain extent, does now—with old foundations. Many of these remains have at several times been taken up, and the material sold as old stone. The Chamberlain's accounts for the year 1574 contain a payment for "fetching a load of stone from the Church yrd." In the year 1653 an immense quantity of stones from the churchyard, and some of them very large, were granted by the Mayor and Jurats to Sir Norton Knatchbull; and still more recently, in the year 1792, as much as one hundred and fifty-four tons of old foundations were taken up at the east end of the Church, in consequence of the difficulty of digging graves, and sold to various persons for the sum of £14 18s. 9d.

Some writers have suggested the old Chapel of St. Faith's as being the original Parish Church of Maidstone; but we have very clear evidence, however, that it was not so, for in 1545 it was maintained in an important case, and without eliciting any contradiction, that St. Mary's—as it was named before the year 1396, or All Saints', as subsequently called—had always been the Parish Church, although in the College days this right was exercised with the permission of the Warden, and in this respect the arrangement was not by any means uncommon, as some Cathedrals are to the present day both Parochial and Collegiate.

St. Faith's Chapel is not described as a Parish Church in early or more recent times, but simply as the Chapel or Oratory of St. Faith; and in a deed executed in the year 1548, it is distinctly stated that St. Faith's Chapel and Churchyard belonged to the late College of All Saints'. A Chapel in those ages was generally supposed to mean an ecclesiastical building with somewhat fewer privileges attached to it than a Parish Church, such as not having the power to administer the Sacrament of Baptism, not being in receipt of tithes, and was in some way or other dependent on the Parish Church. In many respects they were the forerunners of the modern Chapels of Ease.

The list of the Rectors of Maidstone, before the foundation of the College, is as follows:—

William de Cornhull - - - - - 1205

Cornhull was consecrated Bishop of Litchfield and Coventry in the year 1215.

John Mansell - - - - - - - 1263

Mansell was a great favourite with Henry the Third, and received the following extraordinary list of preferments:—Prebendary of St. Paul's, Chancellor of St. Paul's, Prebendary of Wells, Prebendary of Chichester, Dean of Wimborne Minster, Provost of Beverley, Treasurer of York, Rector of Sawbridgeworth, Rector of Hocton, Constable of the Tower, Rector of Wigan, Chief Justice of England, Ambassador to Spain, Keeper of the Great Seal; and in an engagement between the English and French

forces at Tailbourg, took an important Frenchman—one Peter Orige—prisoner. Stow has an account of a feast given by Mansell, at Tothill Fields, to two kings and queens, with their numerous attendants. Seven hundred dishes were served at this entertainment. Stow remarks that "the like dinner had not been made by any chaplain before." Mansell was succeeded in the Rectory of Maidstone by

Ralfe de Farnham - - - - -	1279
Nicholas de Knowle - - - - -	1287
Stephen Haselingefelde - - - -	1310
Hugh Polegnini - - - - - -	1366
Rob Sibthorpe - - - - - - -	1381
William de Tyrington - - - -	1394
Guido de Mone - - - - - -	1396

Guido de Mone—or, as he is sometimes called, Guy Mohun—the last rector of Maidstone, was a Prebendary of Lincoln; in 1397 he was consecrated Bishop of St. David's, and died at Charlton, in this county, on the thirty-first of August, 1407. His funeral took place in the magnificent Church of the neighbouring Priory of Leeds, a building which, until the time of the Reformation, far exceeded some of our Cathedrals in size and architectural splendour, although now there is not a stone remaining, and the site itself a matter of conjecture.

One of the very few particulars which has reached us with regard to the ancient Parish Church of Maidstone is the endowment of a Charity by Robert

Vynter, in the reign of Edward the Third. The lands given for this purpose were in the parishes of Maidstone, Bergested (Bearsted), and Bokton, (Boughton Monchelsea).

CHAPTER II.

1395 to 1396.

Archbishop Courtenay; Courtenay's Life; Licence for the foundation of the College; Dispute with the Bishop of Lincoln; Death of Courtenay; Courtenay's Will.

The credit of rebuilding the Church of Maidstone as it now stands is due to Archbishop Courtenay, who succeeded to the See of Canterbury in the year 1384; and as Archbishop Courtenay was the founder of the Collegiate Church, and a great benefactor to the town, a slight sketch of his life will help us to understand his character, his position, and the times he lived in.

William Courtenay was born in the year 1343, at Exminster, in the County of Devon. He was the fourth son of Hugh, Earl of Devon, by Margaret his wife, the daughter of Humphry de Bohun, Earl of Hereford. Courtenay could boast of the most illustrious descent. On his father's side was the highest nobility of England, and from his mother he inherited the blood of the Plantagenets. Courtenay received his education at Oxford, and a pleasing feature of his residence there was the friendship commenced in that University, and which afterwards ripened into the strongest attachment, for William of Wykeham, so celebrated as a Bishop and Architect. Courtenay's advancement in the Church was

rapid: he was Prebendary in the Cathedrals of Exeter, Wells, and York; in 1367 Chancellor of Oxford; in 1369 Bishop of Hereford. At the time of his elevation to this See he had just attained his twenty-sixth year, and a Bull of Pope Urban the Fifth was necessary to overcome the objections to his youth. This Bull names him as Master William Courtenay, Canon of York, and Bachelor of Laws. Six years from this time he was translated to the Bishopric of London, and in the year 1381 was consecrated Archbishop of Canterbury, and created Lord High Chancellor of England. He was a liberal encourager to all good works in his diocese, but at the same time, like most of the prelates of the middle ages, very determined and jealous of his position. Lambard relates that Courtenay had taken offence at some of his tenants at Wingham, who "had brought him rent, hay and litter, to Canter-"bury, not openly in carts for his glory, as they "were accustomed, but closely in sacks upon their "horses as their abilitie would suffer. Cited them to "his Castle of Saltwood, and there, after that he had "shewed himself as hot as a toast with the matter, "he first bound them by oath to obey his own "ordinance, and then injoined them, for pennance, "that they should each one march leisurely after the "procession, bareheaded and barefooted, with a sack "of hay upon his shoulder, open at the mouth, so as "the stuff might appear hanging out of the bag to "all beholders."

When Bishop of London, Courtenay and the Duke of Lancaster had a strong altercation, the Duke threatening to do everything in his power to humble the clergy. To this threat Courtenay replied, "I rely on no mortal man, but will boldly speak the truth in the name of the living God, in whom I trust;" and at every period of his life Courtenay was evidently possessed of a considerable share of personal courage.

Courtenay was a most liberal benefactor. He gave a thousand marks towards the building fund of Canterbury Cathedral, and considerably larger sums to Maidstone Church. On Courtenay's accession to the See he took Maidstone under his especial protection, and making the Palace a favourite residence, resolved to erect a Church and College which should be worthy of the high purpose to which it was to be dedicated. Accordingly he procured a license from the King, dated at Leeds Castle, in the year 1395, empowering him to convert the ancient Parish Church of St. Mary's into a Collegiate Church, and to appoint a Master or Warden, and Chaplains, with the other necessary officers. This document is as follows:—

"Ricardus Die gratiâ rex Angliæ et Franciæ et dominus Hiberniæ, omnibus ad quos præsentes literæ pervenerint salutem. Sciatis quod cum venerabilis in Christo pater Willielm. de Courtney totius Angliæ primas, et apostolicæ sedis legatus, consanguineus noster charissimus, devotionis fervore succensus,

cupiens intimé et desiderans cultum divinum ampliare pariter et augure, ecclesiam parochialem beatæ Mariæ de Maidenstone, suorum patronatus et diœcesis, in quoddam collegium, nostrâ mediante licentiâ, erigere intendat et fundare. Nos attendentes propositum ipsius archiepiscopi in hac parte meritorium et salubre; ac debitè considerantes grata et laudabilia ac fructuosa obsequia nobis et regno nostro per ipsum archiepiscopum multipliciter impensa; volentesque proinde, ac propter specialem affectionem quam ad personam suam, suis exigentibus meritis, gerimus et habemus; ipsum archiepiscopum super piâ intentione suâ in præmissis favore prosequi gratiosé; et ut nos operis tam meritorii præmiis participemur, de gratiâ nostrâ speciali, et ex certâ scientiâ nostrâ, concessimus et licentiam dedimus, pro nobis et hæredibus nostris, quantum in nobis est, eiden archiepiscopo, quod ipse dictum ecclesiam parochialem beatæ Mariæ de Maidenstone de patronatu suo existentem in quoddam collegium erigere; et collegium illud de uno magistro sive custode, ac tot sociis capellanis et aliis ministris, Deo in eodem collegio servituris, quot idem archiepiscopus secumdùm discretionem suam meliùs videbitur expedire, fundare, facere, et stabilire valeat perpetuo, juxta ordinationem suam in hac parte faciendam. Concessimus etiam, de gratiâ nostrâ speciali, et ex certâ scientiâ nostrâ, et licentiam dedimus, pro nobis et hæredibus nostris, eidem archiepiscopo; quod ipse advocationem et patronatum prædictæ ecclesiæ parochialis ac capellarum eidem annexarum,

qui de nobis tenentur in capite, ut dicitur, dare possit et assignare prædicto magistro sive custodi et sociis suis capellanis dicta collegii; et successoribus suis magistris sive custodibus ac sociis suis capellanis ejusdem collegii, de præfato archiepiscopo et successoribus suis, in liberam, puram, et perpetuam elemosinam imperpetuum. Et eisdem magistro sive custodi et sociis suis capellanis, quod ipsi advocationem et patronatum ecclesiæ pradictæ et capellarum eidem annexarum à præfato archiepiscopo recipere, et ecclesiam illam, cum eisdem capellis, appropriare, et eam sic appropriatam in proprios usus tenere possint eisdem magistro sive custodi, et suis sociis capellanis dicti collegii et successoribus suis, in subventionem sustentationis sive imperpetuum tenore præsentium similiter licentiam dedimus specialem.

Concessimus insuper, de uberiori gratiâ nostrâ, et ex certâ scientiâ nostrâ, et licentiam dedimus pro nobis et hæredimus nostris eidem archiepiscopo, quod ipse hospitale apostolorum Petri et Pauli Novi Operis de Maydenstone, ac omnia terras, tenementa, redditus, servicia, et possessiones ejusdem hospitalis, cum pertinentiis; necnon advocationis et patronatus ecclesiarum de Suttone, Lillintone, et Farlegh dicto hospitali appropriatarum, de patronatu nostro existentium; quæ quidem hospitale, advocatio, et patronatus de nobis similiter tenetur in capite, ut dicitur, dare possit et assignare prædictis magistro sive custodi, et sociis suis capellanis dicti collegii; habenda et tenenda sibi et successoribus, de prædicto

archiepiscopo et successoribus suis, in liberam, puram, et perpetuam elemosinam imperpetuum. Et similiter quod idem archiepiscopus prædictum hospitale, ac omnia terras, tenementa, redditus, servicia, et possessiones ejusdem hospitalis, cum pertinentiis, præfatis magistro sive custodi, et sociis suis capellanis, ac collegio prædicto, in majorem subventionem eorundem, unire, incorporare, et annectere valeat. Quodque dictæ ecclesiæ de Suttone, Lillintone, et Farleghe licitè transferri valeant in et ad prædictos magistrum sive custodem, et socios suos capellanos, ac collegio prædicto melioribus modo et formâ quibus fieri poterit imperpetuum; seu alias quod unio, appropriatio, et incorporatio dictarem ecclesiarum de Suttone, Lillintone, Farlegh, terrarum, tenementorum, reddituum, serviciorum, et possessionum hospitalis prædicti eidem hospitali antea factæ penitùs dissolvantur, et prædictis magistro sive custodi et sociis suis capellanis dicti collegii et successoribus suis, ac collegio prædicto de novo approprientur, amortizentur, uniantur, et incorporentur; habenda in eorum proprios usus juxta ordinationem ipsus archiepiscopi in hac parte similiter faciendam imperpetuum.

Et eisdem magistro sive custodi, et sociis suis capellanis dicti collegii, quod ipsi dictum hospitale, ac omnia terras, tenementa, redditus, servicia, et possessiones ejusdem cum pertinentiis, ac advocationes dictarum ecclesiarum de Suttone, Lillintone, et Farleghe à præfato archiepiscopo in formâ præ-

dicâ recipere: et hospitale prædictum, ac terras tenementa, redditus, servicia, et possessiones hujusmodi cum pertinentiis, ac ecclesias illas hospitali prædicto sic unita, annexa, translata, et incorporata, sive easdem ecclesias de novo incorporatas, sibi et successoribus suis in proprios usus habere et tenere valeant imperpetuum, sicut prædictum est, similiter licentiam dedimus per præsentes; dum tamen elemosinæ pauperibus in hospitali prædicto solvi consuetæ ibidem futuris temporibus continuè sustententur; statuto de terris et tenementis ad manum mortuam non ponendis edito, aut quibuscunque aliis statutis in contrarium editis; seu eo quod advocationes seu patronatus dictarum ecclesiæ parochialis de Maydenestone et capellarum eidem annexarum; ac dictarum ecclesiarum de Suttone, Lillıntone, et Farleghe sint parcella fundationis archiepiscopatus prædicti, aut parcella temporalium ejusdem archiepiscopatus, de fundatione progenitorum nostrorum quondam regum Angliæ et nostro patronatu existentium; seu eo quod advocationes et patronatus prædicti de nobis tenentur in capite, sicut prædictum est, aut aliquibus aliis præmissis, non obstante, &c. In cujus, &c. T. meipso apud castrum nostrum de Ledes secundo die Augusti anno regni nostri decimo nono."

Courtenay in order to defray the expenses of his various buildings, obtained a license from the Pope, which empowered him to tax all Church livings within his province, to the extent of fourpence in the

pound. To this the clergy objected, and many remonstrances took place. The Bishop of Lincoln, who thought the proceeding very unjust, refused to authorise the collection of what he considered an unfair burden in his diocese, and appealed to the Pope to support him in his opposition. The differences were getting serious, and would have raised important questions as to the Archbishop's right thus to tax other dioceses. The matter, however, came to an end while the appeal was pending, by the death of the Archbishop, who died of fever, at the Palace of Maidstone, on the thirty-first of July, 1396, at the age of fifty-three, and just one year after he had obtained the King's license to found the College of Maidstone.

The Archbishop, at first, in his will, desired to be buried in the Cathedral Church of Exeter, where his father, mother, and other relations were buried; but the codicil of this will is as follows:—

"Revendissimus pater languens in extremis (28 "die Julii) in interiori camera manerii de Mayde- "stone. Voluit et ordinavit, quod quia non reputa- "vit, se dignum, ut dixit, in sua Metropolitina aut "aliqua Cathedrali aut Collegiatia Ecclesia Sepeliri. "Voluit et elegit sepulturam suam in Cimiterio "Ecclesiæ Collegiatæ de Maydeston in loco designato "Johanni Botelere, armigero suo.

"Item voluit, quod debita sua solventur, et quod "legata sua scripta in testamento præscripto quoad "familiares solventur, quoad extraneos legatarios

" defalcarentur juxta discretionem executorum suo-
" rum ; quodque residuum bonorum suorum rema-
" nens ultra debita et legata, expenderetur juxta
" dispositionem executorum suorum circa construc-
" tionem Ecclesia Collegiatæ de Maydeston."

CHAPTER III.

1396 to 1397.

The dispute respecting Courtenay's place of Burial; The Rev. John Denne on the subject; Discovery of the Archbishop's Remains; Courtenay's Monument; The Epitaph; Opinions of Antiquarians.

Archbishop Courtenay, in the codicil of his will, desired to be buried in a certain part of the Churchyard of the College of Maidstone. The fact of his being here intombed was a part of the history of the College before its suppression. It was so understood in the year 1555, and Courtenay's tomb is frequently mentioned about this period. In the year 1630 Weaver saw the tomb, and copied the inscription, believing that he was here buried; and on a monument erected in the year 1642 it is expressly stated that the subject of the epitaph lies buried, "Next "unto the tombe of the fownder of the Church." Some writers, however, of the last century,—merely copying one from the other, and misled by Somners' mistranslatiou of the inscription on Courtenay's tomb —and a false entry in a Leiger Book states that he was buried at Canterbury. These assertions caused some inquiries to be made by the Rev. Samuel Denne—brother to the then incumbent of All Saints' Church, the Rev. John Denne—who wrote an account of his researches respecting the real place of Courtenay's interment; and a paper, the result of his

proceedings, addressed to Richard Gough, who seems to have doubted the fact of Courtenay's interment here, was read to the Society of Antiquarians in the month of May, 1788. As this paper is so interesting, we may be excused perhaps, in giving rather a longer extract than at first intended. Mr. Denne says :—

In a codicil made July 28th, 1396, which was only three days before the testator's death, Courtenay being then at Maidstone, and, as it is expressed, languishing and near his end, willed and ordered that as he did not think himself worthy of being buried in his Metropolitan or other Collegiate Church, he should be interred in the Cemetery of the Collegiate Church of Maidstone, in a spot, not as Somner has rendered the words, *designed for*, but according to your correct translation, *pointed out* to his Esquire, John Boteler. [1] But it is the commonly received opinion that the Archbishop's corpse was carried to Canterbury Cathedral, and buried within a monument fixed near the feet of Edward the Black Prince. To this, as the truest account, Somner acceded, "finding, as he says, in a Leiger Book of Christ-Church, that "the King happening to be at Canterbury when the Arch- "bishop was to be buried (upon the monk's suit, it is like), "over-ruled the matter, and ordered the body to be there "interred." [2]

Somner having from memory cited a Leiger Book, I was willing to procure a transcript of the passage to which he had referred, and desired Mr. Hasted's assistance. Dr. Lynch, the Vice-dean, to whom he applied, very obligingly accompanied him to the audit-room; but their repeated searches were fruitless, for no Leiger Book was to be found among the archives of the Church of Canterbury. It at

[1.] Sepulchral monuments.
[2.] Antiquities of Canterbury.

length occurred to Mr. Hasted, that some light might be got from the catologue of the MSS., under lock in the library; and in the catalogue he met with this article, *Extracts from the Obituary of the Monks of Christ-Church, by W. S.* (*William Somner*). The Vice-dean favoured him with the perusal of this book, and to his great surprise, he discovered in it the MS. he wanted, though so much misnamed both by Somner and the catalogue. It is a thin quarto in vellum, very fairly written, and intituled within the cover, *Mo' chu' vivoru' et defunctoru' ecclie xti Cant. ab anno Joh'is regis octavo usque ad annum*, after which words there are three lines obliterated. On the cover is endorsed, *Dominus Thomas Cawston Mochus huj ecclie fieri fecit ishu' quarternu, anno d'ni, MCCCCLXXXVI.* The MS. consists of three parts, and to the third part is prefixed, *Nomina Monarchoru' Ecclie' X'ti Cant sicut obierunt.* Mr. Hasted, found, however, in the course of it, minutes of the deaths of Archbishop Peckham, King Edward the First, Archbishop Wynchelsey, and of others who were not monks, and the first entry in the sixth page is as follows :—

"Anno D'iu MCCCLXXXXVI. ultimo die mensis Julii "fer' ij obiit recolende memorie D'us Will'ms Courtney, "Archieps Cant. in man'io suo de Maydyston circa hora' "mona' dei' cuj' corpus fer'v sequent' delata est Cant.' et in "pe'lia Ricar, de regis incliti sec'di et mult' ru' magnat' "pl'aloru' comitu' et baronu' ad pedes D'ni Edwardi principis "Wallie patris p'fati D'ni Regis Ric. juxta feretru' Sti Thome "[3] ex parte australi honorifice traditu sepulture.'

This entry, supposing it to be authentic, would at once terminate the dispute; but it is open to several

[3.] By the injunction of King Henry VIII., A. 1539, the name of St. Thomas (Becket) was to be expunged from all books. Cantuar Sacra, p. 117. In the Cawston MS. Mr. Hasted observed many deaths and other incidents entered as having occurred on days dedicated to that imaginary saint; and he noticed the title of saint being rased in every article except that which mentions the burial of Archbishop Courtenay.

objections. In the first place, the truth of it is rendered somewhat suspicious, because no entry of a funeral, marked with such a peculiar circumstance of honour as to be attended by the King and a numerous suite of nobles, occurs in "Dies Obituales" of the Archbishops of Canterbury, inserted in "Angli Sacra," v. 1, p. 61, from the obituary of Christ-Church, or in any register which the learned compiler of those volumes had examined, whose opinion it was that the Archbishop was really buried at Maidstone [4]: and of the correctness of Mr. Warton in this instance there is no reason to doubt.

Cawston, by the title of the third part of his MS. denotes it be only an obituary of the Monks of his Priory; and though Mr. Hasted found in it the names of some of Courtenay's predecessors, it is observable, that not one successor is mentioned; and yet between 1396 and 1488. the date of the MS. there were five Archbishops, who were buried at Canterbury. [5]

The conclusion of the article Courtenay, in his "Dies Obituales," p. 62, shews it to have been written not long after his death; but the Cawston minute is clearly not a contemporary record. At the best it can only be a transcript from a more ancient register, and copied at the distance of almost a century subsequent to the fact it attests. It is also a private act, an *ex parte*, and that in a cause in which the Monks of Christ-Church thought their dignity was most materially concerned; they claiming it as a privilege inherent to their Priory, that the Archbishops should be buried in their Cathedral.

From an apprehension, as it is likely, that Peckham had a design to be interred in a different place, Henry de Estry,

[4.] Cantuariæ sepultum Godwinus scribit. Verius Maydenstonæ tumulatum esse patet ex codicillo, qui testamento suo annexus extat inter archiva ecclesiæ Christi Cant. Ang. Sacr. 1, p. 121.

[5.] Arundel, Chicheley, Stafford, Kemp, and Bourchier.

the prior, and his chapter wrote a serious and most pressing letter to the Archbishop about three months before his death, in which it was averred that every Archbishop who died in England had from time immemorial rested in peace in the Holy Mother Church of Canterbury, a church more holy than all the other churches, and thought to be more illustrious by all the faithful. They reminded him that, when he last honoured them with a visit, he promised, as an increase of paternal consolation, he would let the bosom of his Mother Church be the place of rest for his body; and they expressed their hopes and fervent wishes that, his sentiments continuing immoveable, he would follow the steps of his predecessors. But, if otherwise, which they trusted would not happen, they bewailed the example that such an unaccustomed error would be to his successors, and the reproach it would cast on the memory of the venerable fathers who had gone before him—an offence so intolerable, that it was decent and expedient to guard against it with all circumspection. [6] Whatever might have been Peckham's intention, he did not mortify the monks by a denial of their request, for his body was carried to Canterbury; but, as Weever relates, on the authority of a MS. in the Cotton Collection, his heart was deposited behind the altar of Christchurch Priory, in London. [7] This, if true, creates a suspicion that he had proposed being buried there, and that the Canterbury monks might be apprized of it.

As Prior Thomas Chillenden was the first executor named in Courtney's will, had he been aware of its being the design of the testator to be removed to Exeter, he certainly, after the example of his predecessor, Henry of Estry, would have expostulated with him on the impropriety of his intention. And, on the death of of the Archbishop, when it was known

[6.] Wilkins' Concil II., p. 184. He refers to Regist. Hen. Prioris Cantuar.

[7.] Funeral Monuments, p. 211.

that Canterbury was not named for the place of his sepulture, there can be little doubt but that he would, if it were in his power, prevent the introducing of a precedent so injurious to the right of the convent over which he presided. The King, we are told, ordered Courtney to be buried in his Cathedral; it was likely (continues Somner) upon the suit of the monks. But as no such suit, or order, is mentioned in the book to which Somner is supposed to refer, they must be considered as mere conjectures of his own. And had the King given such an order, in compliance with the petition of the monks, is it not as fair a surmise that they would have taken effectual care to preserve it among the muniments of the church? It may be reasonably supposed that the warden and brethren of Maidstone College would not voluntarily forego their claim to have the body of their founder interred with them; and it may be also presumed that they would expect to have the King's pleasure signified to them by an express warrant from his Majesty, properly authenticated. But no such warrant has been found in our public records, and no copy of it is known to be extant in any register of Christchurch. Courtney's will is entered in one of the registers of that Priory; and in what book could it have been more properly declared that the obnoxious clause of the codicil, respecting the burial of Courtney in another place, was not fulfilled?

After some further remarks, Mr. Denne proceeds to say that Courtenay's

"Tomb is a marble slab of the largest size, that had upon it not only the effigies of the Archbishop insculped in brass, but likewise an epitaph about the verge, inlaid with the same metal, copied in 1630 by Weever, when he surveyed the monuments in Maidstone Church. The three first lines of the epitaph are as follows:—

'Nomine Willelmus en Courtnæus reverendus,
Qui se post obitum legaverat hic tumulandum,
In præsenti loco quem jam fundarat ab imo.'

En rather seems to Mr. Gough to allude to the Archbishop's intention of being buried at Maidstone, without implying that his intention was fulfilled. From which interpretation I must take the liberty of expressing my dissent; for to me the words *en hic* and *in præsenti loco* appear to have been an equivalent to *hic jacet*. And *en* I conceive to be an address to the reader, not merely to survey the brazen effigies, but to advert to the form, the qualities, the preferments of the great man represented by it, and in pursuance of his own direction *here* deposited, with the addition of a synonymous phrase, in order to establish a claim to that honour. And if such be the proper construction of the lines, they will, in the scale of evidence, outweigh the secret entry in the Cawston Obituary, because inscriptions on tombstones, partly on account of their publicity, have, in courts of law. been admitted as evidence in matters of much more importance than the present question."

Mr. Gough and his antiquarian friends, notwithstanding this paper of Mr. Denne's, still maintained their doubts as to Courtenay's resting place. A favourable opportunity however occurring in the year 1795, it was determined to open the Archbishop's grave, an operation which was conducted by the Rev. Samuel Denne, the Rev. James Reeves, assistant curate, the Rev. Thomas Cherry, Master of Maidstone Grammar School, and a few others taking an interest in the matter.

The fruits of their labours are described as follows in a letter to the unbelieving Mr. Gough, by the indefatigable Mr. Denne.

"In compliance with your request I at length "transmit to you the promised notes with remarks.

"On opening the ground under the tombstone of "Archbishop Courtenay in the chancel of Maidstone "Church. The delay has been partly occasioned by "a willingness to learn from Mr. Cherry, who was an "attentive inspector, how far his observations con- "curred with my own; and from the report, which is "confirmed by another gentleman who was present, "I may venture to assure you that the circumstances "are accurately stated.

"As from the stones being raised a few inches above "the pavement a sufficient number of benches could "not be properly ranged for the accommodation of "the children of the Sunday School, it was judged "expedient to place it on the same level; and it being "necessary to take up the stone, in order to carry off "the superfluous earth, you will not be surprised that "curiosity should prompt to a deeper search with the "view of ascertaining whether the archbishop was "really there deposited as the inscription aided by "tradition, strongly implies, and it was the united "opinion of the examination founded on what they "saw that this was the case and, consequently, that "the tale of the body having been conveyed to Canter- "bury by the King's command, was fabricated by the "Monks of the Priory of Christ Church, for the "purpose of supporting, as they conceived, the credit "and dignity of that Cathedral.

"Bones of persons of different ages lying in all "directions were found from one to four feet in depth "under the stone, and as in digging graves on either

"side of the stone, which has often been done, par-
"ticularly on the north side, the earth from under
"the stone had fallen in, and the vacancy been sup-
"plied with mould and bones indiscriminately thrown
"up. This would account for the position of such of
"the bones as were not from under the stone; but I
"think those bones which were lying at a greater
"distance may be fairly appropriated to the bodies
"disturbed for the interment of the corpse to be par-
"ticularly described. Before the building of the
"present Church, by Archbishop Courtenay, the site
"of the west end of the chancel might have been in
"the Cemetery; though from the foundations of the
"walls, not long since traced beyond the east wall of
"the chancel, it is more likely that the chancel now
"covers a part of the ground upon which a more
"ancient Church was erected.

"Till we came to the scattered bones, the earth
"was of a loose texture, but lower it was more dense,
"and at the depth of five feet six inches was dis-
"covered a skeleton, entire as far as the ground was
"opened, for towards the feet, especially on the south
"side, some of the earth was not removed though
"enough was cleared to allow any seeing the bones
"of the leg and thigh. The skull, the collar bone, and
"the bones of the arms and leg were in their proper
"positions. Some of the ribs had sunk on the Ver-
"tebræ, and appeared through their whole length at
"their due distances. The Sexton, an experienced
"man in this line, after repeated trials with his

"mattock, confidently asserted from the nature of the "loam, that the ground under the skeleton had never "been moved, and he observed that under the skull "in which the teeth were remarkably well set and "seemed to be complete the ground was hard and "round as a bowl.

"It is an obvious remark that this would have been "the last body interred in the grave, nor can it be "thought a strained conclusion, but this must have "been the skeleton of the person of whom the tomb-"stone, which had unquestionably covered the spot "for many centuries, was avowedly a memorial. "But it is further observable that the skeleton was "lying immediately under the portions of brass, with "which the stone had been indented, or, as Mr. "Cherry has well expressed it; had a perpendicular "been droped from the centre of the effigy on the sur-"face of the stone it would have touched exactly the "corresponding part of the body there deposited.

"Recollecting that Archbishop Wittlesey, who died "a little more than twenty years before Courtenay, "was not buried in lead as may be inferred from the "examination of his tomb in the nave of Canterbury "Cathedral, when levelled a few years ago, I did not "expect to see a coffin of this kind in Courtenay's "grave; and perhaps you can show, for sundry in-"stances that in that age it was not customary to "enclose in lead the remains of persons even of high "rank.

"As to a coffin of wood, if any such there were, it "could have hardly endured a century upon this "spot. The grave of the Archbishop is clearly in the "higher part of the ground plot of the Church, where "the earth was observed to be very dry, and the "drier the soil the sooner the coffin decays. Some "coffins made of green elm, and deposited in this "churchyard in a moist place, have been found in a "high degree of preservation after forty years; and "others, of dry elm, laid in dry ground, have "mouldered in fewer months; and with or without "a coffin of wood, in such a soil as this, after the "lapse of nearly four hundred years a Crosier must "have perished, nor could the Episcopal ring, of "whatever metal it might be made, have escaped a "total corrosion."

Gough, who had been previously incredulous respecting the burial of Archbishop Courtenay in Maidstone Church, now recanted, and in his "Sepulchral Monuments," published in 1796, says :— "Archbishop Courtenay, who has a monument in his "Cathedral, was really buried in his Collegiate "Church of Maidstone, where his remains, only a "few bones, were seen lately,"

Courtenay's monument was originally a tomb, upon which a magnificent Brass was affixed in the form of an altar, which it retained until the spoliation of the church during the civil wars. Altar tombs, having Brasses on their surface, were generally erected in honour of important personages, such as

founders of churches, or those who had been great benefactors to the edifices. A sketch was made many years ago, when the indents of the slab were much more perfect than they are at present, and from this we are enabled to form a tolerable representation of the effigy engraved on the Brass. Mr. Boutell, in speaking of monuments deprived of Brasses, has remarked :—"On these despoiled stones, "the witnesses of that sacrilegious violence and "rapacity in times past, a full atonement for which "we would fain anticipate from the better and more "truthful spirit which now so happily has arisen— "on these brassless slabs it always is desirable to "bestow careful attention, with the view to gather "from the remaining matrices that information "relative to their former occupants which, in a "greater or less degree, they are generally able to "convey." The dimensions of Courtenay's brass shows it to have been of a magnificent size; it was eleven feet six inches long, and four feet broad—perhaps once as fine a specimen of this species of memorial as any known.

The inscription on Courtenay's monument was as follows :—

"Nomine Willelmus en Courtnaius reverendus,
Qui se post obitum legaverat hic tumulandum,
In presenti loco quem jam fundarat ab imo ;
Omnibus et Sanctis titulo sacravit honoris ;
Ultima lux Julii fit vite terminus illi,
M ter C nonus decies sextus sub anno,*

* Weever prints this line as "M ter C *quinto* decies *nonoque* sub anno ;" an older authority gives the version we have used in the text.

Respice mortalis quis quondam, sed modo talis,
Quantus et iste fuit dum membra calentia gessit.
Hic primas patrum, Cleri Dux et genus altum,
Corpore valde decens, sensus et acumine clarens.

Filius hic comitis generosi Devoniensis,
Legum Doctor erat celebris quem fama serenat,
Urbs Herdfordensis, polis inclita Londoniensis,
Ac Dorobernensis, sibi trine gloria sedis,
Detur honor digno sit Cancellarius ergo.
Sanctus ubique pater, prudens fuit ipse minister,
Nam largus, letus, castus, pius atque pudicus,
Magnanimus, justus, et egenis totus amicus.

Et quia Rex Christe pastor bonus extitit iste,
Sumat solamen nunc Tecum quesumus. Amen."

This epitaph may be thus rendered:—

"Behold William Courtenay, that reverend one,
Who willed that here he should be buried,
In this place which he had built from its foundations,
And dedicated by honourable title to All Saints.
The last day of July was the limit of his life,
In the year one thousand three hundred and ninety-six.

See what a man he was formerly, but now only this,
How great this man was while his limbs were warm with life,
The Primate of our reverend Fathers, Chief of the Clergy, and of noble race,
So fair in body, and illustrious in understanding.
He was the son of the noble Earl of Devon,
A noted Doctor of Laws, in fame ranked high;
The city of Hereford, and renowned London town,
And Canterbury, the three Sees, were his glory.
Honour to the Worthy, he became Chancellor.
Everywhere a holy father, and faithful steward,

Being Bounteous, Cheerful, Chaste, Devout, and Modest,
Large hearted, just, a perfect friend to the needy.

O Lord Christ, on this good Shepherd think,
Hear when we cry, and grant him rest with Thee. Amen."

In a volume of "Notes taken of Armes, Monu-"ments, &c., in several Churches in the County of "Kent," written in the year 1603, and now in the British Museum, mention is made of the monuments of the Archbishops and other eminent persons in Canterbury Cathedral, invariably stating that they are "buryed" there. But the writer does not say so in describing Courtenay's memorial erected in that edifice. His description is—"On the south "side of St. Thomas Beckett's shryne is a fayre "monument of William Courtenay, Archbishop of "Canterburie, sonne to Hugh Courtenay, Earl of "Devonshire, with portrature, in his pontificals, "with mitre and crozier, all curiously wrought in "alibaster. He dyed at Maydestone the 31st of "July, 1396;" and subsequently, in explaining Maidstone Church, he says :—

"Bishop Courtenay, founder of this Church and "College, lyeth lowly buried in the Quire, with a "fayre flat stone."

Weaver in speaking of Canterbury Cathedral, in 1630, says :—

"It was the custom of old, and so it is in these days, for men of eminent rank and quality to have

tombs erected in more places than one ; for example, as a proof of my speech, I find here in this Church a monument of alabaster at the feet of the Black Prince, wherein both by tradition and verity it is affirmed, that the bones of William Courtenay, Archbishop of this See, lies intombed, and I find another to the memory of the same man at Maidstone, wherein (because of the epitaph) I rather believe that his body lyeth buried."

John Thorpe Esq., who examined Maidstone Church in 1695, describes the Choir, and says :—

"In the middle Isle lyes Bishop Courtenay, who "built the Church."

Moore, in his biography of Archbishop Courtenay, says that "Courtenay was buried at Maidstone, "according to a desire expressed in his will."

These evidences are extremely valuable, as not being the opinions of men lightly given, but the deliberate belief of clever antiquarians who, living generations since, had ample time and opportunity of ascertaining the truth, and neither being connected with Canterbury or Maidstone, additional reliance can be placed on their impartial statements.

In thus concluding the subject of Courtenay's interment, we would add with regard to the Canterbury Leiger Book insertion, concocted more than ninety years after the Archbishop's burial—that Monastic writers cannot be entirely trusted, as they generally wrote for the purpose of exalting their own religious orders or houses; and in the case of Maid-

stone, Canterbury had been at this period, and was for many years subsequently, exceedingly jealous. The original chronicle of some of these monasteries was at first a mere register of dates relating to facts which had fallen under their immediate observation, in time they would be re-written and invariably added to, and sometimes with great disregard of fidelity, and in nearly all cases with some ultimate object, as we may see in this particular case.*

We will close the subject of Courtenay's interment with some further extracts corroborating the fact of his interment here, and opinions relating to the monument erected to him in Canterbury Cathedral.

Simmons and Kirby's Historical Description, published in the year 1783, states that, "It is to be "observed that all the bodies buried in this part of "Thomas a' Becket's Chapel, or the Chapel of Holy "Trinity, in Canterbury Cathedral, where (it is said) "Archbishop Courtenay was buried, are not pro-"perly speaking interred there, the Undercroft

* A recent reviewer in speaking of ancient chronicles, says,—"These local chronicles form a separate and very important class of the materials for English history. Such works, however, have to be used with a certain distrust. They were written for a limited circle of readers, who would not criticise austerely any details which conduced to the glory of their brotherhood; and often they were even deliberately designed with the end of building up by degrees a body of counterfeit evidence to support unjust encroachments and claims. The *soi-disant* Ingulf of Croyland's chronicle is now known—though apparently Savile and Spelman and other giants of antiquarianism did not know it—to have been framed with this dishonest object, and to be from first to last a monkish forgery, with its charters composed in the Scriptorium, its general history a patchwork of piracies, and its special anecdotes fictions." —*Vide Times, Nov.* 3, 1865.

"being beneath it, and consequently the above "Chapel is built on Arches, and not suited for inter- "ments."

From this extract we may safely infer that there is no vault under the monument in Canterbury Cathedral, and Woolnoth, in a work on Canterbury Cathedral, published in the year 1816, says— "The humility of Courtenay, and his attachment to "a favourite residence, induced him to give direc- "tions in his last moments that he should be buried "at Maidstone, which desire, a late discovery of his "remains (of which there is an account in Gough's "work) proves to have been complied with. The "Monks of Christchurch, whether out of respect for "his character, or in order to assume the credit of "possessing his remains, erected a costly cenotaph to "his memory at the feet of the Black Prince, in "Trinity Chapel."

It would form a curious subject for inquiry, as to whether Courtenay was assisted in the designs for the building of the Collegiate Church of Maidstone by his friend William of Wykeham. Courtenay and Wykeham, as before stated, formed a strong personal attachment whilst fellow students at Oxford, a friendship which terminated only with death. During the few years Courtenay held the Primacy, William of Wykeham was frequently in the neighbourhood of Maidstone; and, as we are told by an ancient writer, that no great work could be accomplished without his assistance, it may be just possible

that Courtenay was furnished with his friend's ideas, and, perhaps, even plans for the erection of Maidstone Church, which is built in that style so intimately connected with Wykeham, namely, the perpendicular.

CHAPTER IV.

1397 to 1417.

Conclusion of the Building of the Church; St. Thomas a Becket's Chapel; John Wooton, the first Warden; Wooton's Will; The Brass formerly on Wooton's Monument; Monument of Sir Richard Woodville.

Courtenay was succeeded as Archbishop of Canterbury by Archbishop Arundel. During his time the erection of the Church was brought to a conclusion, and the Collegiate institution completely organised. The eastern portion of the South Aisle of the Choir was enclosed as a Chapel. In it Arundel founded a Chantry for one Chaplain, and dedicated it to St. Thomas a Becket of Canterbury. The duty of this Chaplain was to pray for the welfare of the King and the Archbishop during their existence, for their souls after death, for the souls of the parents and friends of the Archbishop, and all deceased believers. This act was dated in the year 1406, and from the Rectorial tithes of Northfleet was appropriated the sum of £6 13s. 4d. per annum, for the payment of the Chaplain.

We shall now give the series of Wardens of the College, in whom the management of the Church was vested until the Reformation.

The first Warden of the College and Custos of the Church was John Wooton, Rector of Staplehurst, and Canon of Chichester Cathedral, a personal

friend of Courtenay's, and also one of the executors of the Archbishop's will, and no doubt to his superintendence is due the completion of many of Courtenay's plans with respect to the Church and College, and the share of duty appropriated to the members, which consisted of a Warden or Master, Vice-Master, Fellows, and other Officers, corresponding to similar establishments of which, at this period, so many were called into existence by the piety and munificence of our ancestors.

In 1404 we find that the New Collegiate Church had acquired some note, as Richard Hugelet, of East Peckham, in pursuance of his last will, was buried here in that year, and in 1407 Alan Humleton, Rector of Rucking, was also interred in the Collegiate Church.

Many Wills, also, of persons who had died in Maidstone and its neighbourhood about this time were proved and probate granted at All Saints'. Amongst others, probate was granted here for the last Will and testament of John Golde, the Priest of the Chapel of Longsole, and who was buried in April, 1406, according to his desire, in the Monastery of "B. Maria de Boxele," as the Arundel Registers describe this building.

Wooton governed the College until his death, in the year 1417, and the following is a translation of his Will :—

In the Name of God. Amen. On Thursday next after the Feast of St. Michael the Archangel, in the year of our

Lord 1417. I, John Wotton, Master of the Collegiate Church of All Saints, of Maidstone, and Rector of the Parish Church of Staplehurst, being sound of mind and of good memory, repenting my innumerable sins, the mercy of God going before me, and having been confessed, the Most High giving me a right Faith, firm Hope, and the Charity that is ordained, do make and order my will after this manner :—

First, submitting myself a miserable sinner to the boundless Mercy of Almighty God, the Merits and Prayers of His most Holy Mother, and of all the Saints, and the universal Church. To the same Almighty God I bequeath my soul, which He created, and dearly redeemed by the ineffable aid of His bitter Passion, and the Merits and Prayers of His most pious Mother, of all the Saints, and Holy Mother Church; presenting my body for Church sepulture, viz., in the Collegiate Church of Maidstone aforesaid, in the place appointed, before the Altar of St. Thomas the Martyr, in the South Aisle of the said Collegiate Church.

I forbid all pomp of obsequies, which is more for the benefit of the living than the good of the departed.

And I will that only five wax tapers, the weight of each ten pounds, in Honour of the Five Wounds of Christ, be burning, with becoming furniture, in the obsequies round my corpse; one of which to be placed by my heart, to point my mind to God; the rest to be burning about my corpse in the form of a Cross. And that twelve torches only be prepared, and borne before my body while it is being carried to the Church. And when my body has been deposited in the appointed place, I will that the said twelve torches be extinguished, and afterwards that they be lit at the Mass, and burn until the entire Mass is finished; that they be then borne away with the funeral, in sign of Light Eternal, until my body be buried; and afterwards,

that they remain with the wax tapers in the said Church, to the Honour of God, until they are expended.

Item, I bequeath for my funeral expenses, on the day of my sepulture, and my month day, to distribute among the poor on the same days, forty marks, viz., to each pauper who comes, one penny, that they may pray for my soul.

Item, I bequeath to the Altar of St. Thomas the Martyr, where I have selected my sepulture, one large missal, with one small missal, and my vestments belonging to the said Altar, with two Chalices, one silver Paxbread, and two silver Phials, one silver-gilt image of St. Thomas the Martyr, for the service of the same Altar for ever.

Item, I bequeath to the Most Reverend Father in Christ, and my lord, the Lord Henry, by the Grace of God, Archbishop of Canterbury, my best silver-gilt cup with silver-gilt cover, with the arms of Courteney, and ten pounds. Item, I bequeath to the Chaplains, as well mendicant Friars as other Presbyters, celebrating a thousand Masses for my soul, and the Souls of all the faithful, on my month's day, four pounds, three shillings and fourpence. Item, I bequeath to each Canon resident in the Cathedral Church of Chichester, to hold my obit, three shillings and fourpence. Item, I bequeath to thirty Vicars serving in the same Church sixty shillings, viz., to each of them two shillings. Item, I bequeath to the other Officials serving in the same Church thirteen shillings and fourpence, for distribution among them, at the discretion of the Dean of the same Church, that they may have me in their Prayers. Item, I bequeath to the works of the Church of Bukstede, where I was formerly Rector, six shillings and eightpence, and for distribution among the poor parishioners there, six shillings and eightpence. Item, I bequeath to the work of the Church of Chorlwode, where I was formerly Rector, six shillings and eightpence, and for distribution among the poor parishioners there, six shillings and eightpence. Item, I bequeath to

Sir Geoffrey Malston my best belt and one hundred shillings. Item, to Sir Richard Lentwardyn, my second best belt and one hundred shillings. Item, to Master John Hurlegh, one hundred shillings to perform my last Will, for his labour. Item, to Sir John Wotton, monk, my kinsman, forty shillings. Item, I bequeath to the Prior and Convent of Christ Church, Canterbury, ten marks. Item, I bequeath to the Prior and Convent of Leeds, five marks. Item, I bequeath to the Prior and Convent of Rochester, five marks.

Item, I bequeath to Robert Wotton, my brother, one bed, viz., canvas, two blankets, one matrass, one pair of sheets, one coverlid, one tester, one seeler, three curtains with seven costers of pale, red, and black worsted, and my second best robe, with my second best cloak, furred with menever, and with one furred hood. Item, I bequeath to Marian, my kinswoman, one bed, and one surcoat, at the discretion of my Executors. Item, I bequeath to John Rede, Clerk, one bed, viz., one canvas, one mattrass, two blankets, one pair of sheets, with one coverlid of red and blue pale worsted, one seeler, one tester, three curtains, with costers of the same colour. Item, I bequeath to John Bocton, my second best horse, with sufficient saddle and bridle. Item, I bequeath to Juliana Lavendre, one surcoat with hood, at the discretion of my Executors.

I bequeath to each Chaplain serving in the Parish Church of Staplehurst, on the day of my obit, three shillings and fourpence. Item, I bequeath to my Clerk there, twenty shillings. Item, I bequeath to the Sacristan of the same Church, two shillings. Item, I bequeath for distribution among the poor parishioners there, thirteen shillings and fourpence.

Item, I bequeath to the use of the said College my best bed of red worsted, embroidered with the wheels of fortune, with three costers of the same colour, to remain for the great

chamber of the said College. Item, I will that all my Executors, all the Chaplains, Clerks, Choristers, and all other the members of the said College be clothed in black cloth on my month day, at the discretion of my Executors, and for this I bequeath twenty pounds. Item, I will that one amice—my best grey one—with my best surplice, one furred hood, with one furred cloak, remain to the Master and Chaplains of the said College, for the use of each poor boy elected to the office of Bishop* in the said Church, on the feast of St. Nicholas the Bishop, as long as they last, in honour of St. Nicholas, at the discretion of my Executors. Item, I remit, release, and forgive, the Master, Chaplains, and Brethren, of the said Church, all debts which are due to me from them on the day of my sepulture.

Item, to Sir Thomas Cok, Chaplain, one furred cloak, at the discretion of my Executors. Item, to John, my godson, son of John De Chambre, six shillings and eightpence. Item, I bequeath to Alice Wotton, my kinswoman, ten marks. Item, I bequeath to Master Henry Broune, ten marks. Item, I bequeath to John Blechyngle, ten marks. Item, I bequeath to John Knollis, the Sacristan, ten marks. Item, I bequeath to Thomas Cressyngham, one hundred shillings. Item, I bequeath to John Bottele, one hundred shillings Item, I bequeath to John Curteys, one hundred shillings. Item, I bequeath to John Leghtefote, Chaplain, forty shillings. Item, I bequeath to Joan, wife of Richard Eyre, my kinswoman, one bed and one surcoat, at the discretion of my Executors. Item, I bequeath to John Seyntned,

* Boy Bishop.—It was a custom in mediæval times for the Choristers to elect, on the 6th of December, one of their members to be Bishop. He was not only clothed in episcopal robes, with mitre and crozier, but performed all the functions of a Bishop, from the date of his election until Innocents' Day, the 28th of December. The Rev. J. Gregorie, Prebendary of Salisbury, wrote a curious and interesting tract on the subject of Boy Bishops some years since, on the discovery of a monument of a Boy Bishop at Salisbury Cathedral.

Chaplain, a grey amice, with one surplice. Item, I bequeath to Agnes, wife of Walter Fuller, of Maydeston aforesaid, one surcoat, at the discretion of my Executors.

The residue of all my goods, not bequeathed, I give and bequeath to my Executors, to distribute] in three parts for the good of my soul. Of which, one part to remain in possession of my Churches and Chapels, viz., Maidstone, Loose, Detling, Farleigh, Linton, Sutton, and Staplehurst. And the second part to remain to my brother John, Marion, and my kinsfolk. And the third part, for distribution among the poor parishioners there, and my household, as shall seem most expedient to my Executors, as they would answer for it before the Supreme Judge.

And to the faithful execution and fulfilment of this my testament, I ordain and appoint as my Executors, Sir Richard Lentwardyn, Sir Geoffrey Malston, Master John Hurlegh, Sir John Seyntned, and Sir John Cooke.

Wooton was buried, as he had desired, in the chapel of St. Thomas, and an Altar tomb was erected to his memory. The Sedilia and painting representing the presentation of St. Thomas as a martyr to the Virgin Mary, was not erected until a much later period, and in order to give effect to this work, it was found necessary to build a portion of the stone work on the north border of this Altar tomb, and thus covering a portion of the Brass. During the desecration of the Church in the civil wars the Brass effigy of Wooton, and the portion of border then visible, was torn away; but the north side, consisting of Angels, &c., still remains under the Sedilia, the edges of which may be seen upon a close examination. The inscription on Wooton's Brass, rendered

into English, was, "Here lies John Wooton, Rector "of the Parish Church of Staplehurst, Canon of "Chichester, and first Master of this College, who "died on the 31st of October, 1417."

The erection of the Sedilia over a portion of Wooton's tomb shows us that the mediæval Church builders were not possessed of many scruples in defacing or half-concealing any previous erection, provided it suited their purpose.

On the north side of the Choir, immediately opposite Wooton's monument, was a similar Altar tomb, erected about the same period to the memory of Woodville, the father of Sir Richard Woodville, of the Mote, whose daughter was married to King Edward the Fourth. These two Altar tombs must have formed, before the erection of the Sedilia, a very important feature in the general arrangement of the Choir; but Wooton's, despoiled of its Brass, is the only one now remaining in its original position.

Woodville's tomb seems during the civil war to have been especially marked out for destruction. Of this Altar tomb the slab, with a few indents, is now the only relic. Fortunately, before the Great Rebellion, a rude copy of the brass was taken. The only portion of inscription then remaining on it was—

" . . . Ad bona non tardus vocitando
. . . . Namque Deo trino valefecit
. . . . Decem . . . . . .
. . . . Anno Milleno C. quater X."

CHAPTER V.

1417 to 1538.

Dr. Holond, Dean Field, Roger Heron, a Maidstone Chorister; William Duffield, John Darrell, Peter Stackley, Robert Smythe, Thomas Boleyne, John Freestone. Dr. Lee—his Will; John Comberton; William Grocyn, the Patriach of English Learning; Grocyn introduces Greek Literature into England; Grocyn's Friends—his Will; Thomas Penyton; Dr. John Leffe, the last Warden.

The second Warden of the Church and College was Dr. John Holond, who held the mastership two years, dying in 1419. Holond and the succeeding Wardens were elected by the Vice-Master and Fellows, subject to the confirmation of the Archbishop for the time being. On the Archbishop's approval being signified, he issued his mandate for the induction of the new Warden, which, if following the precedent furnished by other Colleges, must have taken place with much ceremony.

In the year which witnessed the decease of Dr. Holond, one of the Deans of Hereford—Dr. Thomas Field—was buried in the Collegiate Church, contrary to the fashion of Deans of that time, who generally desired to be interred in their own Cathedrals. Dean Field however had so ordered it in his last will. No memorial of him is known to have existed in the Church; but this will occasion no surprise when it is stated, that of the several Wardens, besides others of eminence, belonging to the College,

only one memorial—that of Wooton—is now remaining. There is, indeed, a tradition of a small effigy of a Priest having been discovered under the flooring of the stalls, about the middle of the last century, but this is missing.

Dr. Holond was succeeded in the mastership of the College by Roger Heron, who is described as a Priest, the mandate for whose induction is dated from Rouen, in Normandy, August the 7th, 1419.

At this period the College possessed a great reputation for their musical services, and one of the singing boys of the Collegiate Church, having a very beautiful voice, was impressed into the King's service as a Chorister of the Royal Chapel. A Council Order, dated 1423, is still extant, in which this fortunate Chorister, "John of Maydestone," as he was called, with his five fellow Choristers, were each to be provided with "one gown, "one hood, one doublet, two pairs of linen clothes, two "pairs of hose, two pairs of shoes, a counterpane, a "tester, one pair of blankets, two pair of sheets, one "coverlet, and one canvas."

William Duffield appears as the next Warden. He was elected about the year 1430, and an Order of taxation in respect of the College of which he was Master, is preserved in the Record Office.

John Darell, Duffield's successor, was elected Master on the 8th of July, 1441. The certificate of John Botle, Vice-Master, Richard Boys, and Robert

Florence, Chaplains and Fellows, dating the election from the Chapter House, Maidstone, supposed to be the apartment now used as the Parish Vestry Room.

Peter Stackley, L.L.B., succeeded Darell in the year 1444, and retaining the Wardenship for six years, was followed by

Robert Smythe, Chaplain to Archbishop Stafford. He was elected in the same manner as his predecessors, namely, by the Vice-Master and Fellows.

Smythe's patron, Archbishop Stafford, died at the Maidstone Palace, in 1452.

A curious will of Richard William, who died in 1448, is preserved amongst the muniments of the Corporation of Maidstone. In this will Richard William desires to be buried in the Church of All Saint's, of Maidstone. The entire will is printed in "Antiquities of Maidstone."

Smythe died in the year 1457, and in his will, dated September, 1457, desires that his body may be buried in the Collegiate Church, in the Chapel of St. Thomas the Martyr. He leaves his two best gowns, after the scarlet gown, to his mother Christina. To his sister Isabella, wife of Richard Smytheot, the two next best gowns. The best robe, that is, the scarlet gown, he leaves to Sir John Alaston, Chaplain of the Church of St. Vedast, London, to repay a sum of money owing by the testator to one Peter Skynner, of Westminster. To John Smythe, his bay horse. To Richard Smytheot, his dapple grey horse. To John Fordmylle, Peter

Fordmylle, and William Lane, the Bailiff of the College, he leaves a horse each, subject to the selection of John Fordmylle.

Thomas Boleyn, L L.B., held the office of Warden from the year 1458 to 1470. The details of Maidstone history at this period are exceedingly meagre; but we find in 1475 the civil government of the town received some alteration, and a Charter was granted by King Edward the Fourth, whereby "The Portreve and his "Brethren did bind themselves to keep good order "in the town, to the worship of God, to the welfare "of their Sovereign Lord the King, to his Council, "and all his laws, and to the welfare of the Lord "Cardinal Archbishop of Canterbury, Lord of this "Franchise."

Upon the death of Boleyn, John Freeston was appointed Warden, but he resigned his office the same year, and was succeeded by

Dr. John Lee, who died in the year 1494. Great alterations are supposed to have taken place during Lee's mastership, in the various buildings connected with the Collegiate establishment. The Sedelia and Vestry Doorway * have been named by competent authorities as being of this date, and their opinion is further coroborated, not only by its style, but also by

* This vestry doorway was carefully cleansed from its many coats of whitewash during the restoration of the Church in 1848. It will scarcely be credited that it was recently found necessary again to disfigure this fine doorway by applying a miserable covering of pale wash.

the red and white roses which occur in the carvings on the Vestry Doorway—badges which were first used about this period. The money for the various alterations was procured by following Archbishop Courtenay's plan, namely, that of taxing the Clergy of the Province of Canterbury, which appears to have been successfully accomplished in this instance by the Archbishop, Cardinal Morton, assisted by the command of the Pope.

The will of Dr. Lee was proved in the year 1495. In it he piously bequeaths his soul to the Almighty, and his body to be buried where it pleaseth God. He leaves some property situated at Sandwich to pay for Masses for his Soul, the Souls of his parents and friends, and also of all departed believers, these masses to be celebrated the second week after Palm Sunday. He bequeaths his lands and houses in Maidstone to the Master and Fellows, subject to the King's license, the conditions being that they and their successors shall celebrate a yearly obit for the good of his soul, &c. To six Priests he leaves three shillings and fourpence. To the Priests of the Collegiate Church fourpence. To the Parish Priests fourpence. To the four Singing Boys eightpence. To the Custodian or Sexton of the Church sixpence, for ringing the fourth bell for the space of fifteen minutes. To thirteen poor persons one penny each. Should the College neglect the conditions of his will, he leaves his property to Christ Church, Canter-

bury. From other property he desires that ten pounds shall be allotted as marriage portions to five maidens of the town of Maidstone, in equal parts. After other bequests of a personal nature, he desires that Thomas Nicholl and Richard Arnet shall be his Executors. This will, now in the Prerogative Office, is supposed to be in Dr. Lee's handwriting.

John Comberton (Professor of Theology) succeeded Dr. Lee, as Warden, in the year 1494, and was admitted in the usual manner by the Archbishop of Canterbury on the fourth day of June, having been elected, nominated, and presented to the office by the Vice-Warden, John Freeston, A.M., and Fellows, according to the form of the College unanimously. Comberton died in the year 1506, and by his will desired to be buried in the Choir of the Collegiate Church. He left ten shillings for the repairs of the Church; six shillings and eightpence for mending the great bridge over the Medway; ten shillings for repairing the road within Stone-street and Tovil; six and eightpence for repairs to St. Faiths'; fourpence to each of the lights in the College Church; one pound six and eightpence for the expenses of his burial; he orders Masses for his father, mother, and himself, and also for the Cardinal Archbishop. Forty shillings were bequeathed to Pembroke Hall, Cambridge, and twenty pounds—a large sum in those days—to the College of Maidstone.

William Grocyn, B.D., who was born at Bristol, and received his early education at Winchester College,

was presented to the Archbishop for admission on the seventeenth of April, 1506. He had been previously, in succession, incumbent of the parishes of Newton Longueville, Bucks; Searle, Lincolnshire; Depdene, Suffolk; Shepperton, Middlesex; the latter presented to him by his friend, Sir Bartholomew Read, in the year 1504. Some years after his appointment to the Mastership of the College, he was presented to the incumbency of East Peckham, but this preferment he resigned in 1517, on being presented with the Rectory of St. Lawrence Jewry, London.

Grocyn is the most celebrated of the Maidstone College Wardens, and has been called the patriarch of English learning. He was, it seems, after leaving New College, Oxford—to which he had repaired from Winchester—further educated in Italy by those learned men who were compelled to leave Constantinople in the fifteenth century—Demetrius Chalcondylas, Politiano, Hermalaus Barbarus, with many others. Under these Grocyn studied, about the year 1488, and on his return to England, in 1491, resided at Exeter College, Oxford, when he took the degree of B.A. Here he taught the Greek language, and on his appointment to the Mastership of All Saints' College, seems to have divided his time between Oxford and Maidstone. By Grocyn the Grecian literature and language was introduced into this country. Like most new things, its policy was much questioned, and the learned were very divided on

the matter. The University of Oxford was severed into two factions in consequence—the "Greeks" and the "Trojans." After a few years, however, other Englishmen translated some Grecian works into Latin, and Lilly, the author of the well-known grammar, and a fast friend of Grocyn, when St. Paul's School was founded, first publicly taught the Grecian language. Grocyn was on intimate terms of friendship with most of the celebrated men of learning of that time, amongst whom may be more particularly mentioned Dr. Thomas Linacre, born at Canterbury in 1460, the founder of the College of Physicians in 1518, and to whom is ascribed the credit of importing the first damask rose into this country. Grocyn also numbered amongst his friends Erasmus, who, on his visit to Oxford, resided in Grocyn's house.

Grocyn died at Maidstone College in the year 1519, at the age of eighty, having been seized with the palsy in the previous year, during his usual visit to this town, and his will, which was not proved until the 20th of July, 1522, is as follows:—

"In the name of God. Amen. The second day of June, "in the year of our Lord MCCCCCXIX., and the XI. of "Hen. VIII. I, William Grocyn, Clerk, Master of the "College of All Saints', Maidstone, in the County of Kent, "being of whole mind and in good memory, laud be unto "Almighty God, do make and ordain this my present "Testament and last Will, in the manner and form following. "That is to say, First, I bequeath and recommend my Soul "to Almighty God, my Maker and Redeemer, and my body

"to be buried at the Stall end of the High Choir of the "College of Maidstone aforesaid. I bequeath to my god- "son, William Lilly, five shillings; to William Capper, my "god-son, twenty shillings. Item, I bequeath to Sir William "Page, priest, upon condition that he will take upon himself "the oversight of the execution of this my present Testa- "ment and last Will, my gown of Violet ingrained, furred "with black. Item, I bequeath to Alice Linacre my scarlet "gown, with the hood thereto belonging, lined with sarcenet. "Item, I will that Thomas Taillour, my servant, shall have "to him and his heirs and assigns for ever, all that my "messuage or tenement, with the garden and other the "appurtenances set, lying and being in Stone Street, Maid- "stone aforesaid, the which I lately purchased and bought "of one John Cleve. The residue of all my goods I give to "Master Thomas Linacre,† he to bestow such part thereof "for the weal of my Soul, and the souls of my father, mother, "benefactors, and all Christian Souls, as it shall please him. "The which Master Thomas Linacre, of this my present "Testament and last Will, I make and ordain mine executor.

"And of the execution of the same, I make and ordain "the aforesaid William Page overseer."

Grocyn, with William Latymer, assisted Linacre in a translation of Aristotle, which was commenced but never completed. Other works, however, were finished by them, and Grocyn, with his friends Erasmus, Sir Thomas More, William Lilly, Dr. Thomas Linacre, William Latymer, and others of less note, were the shining lights of literature in that age. Several books formerly belonging to Grocyn

† Linacre died October the 20th, 1524. The reason why Grocyn's will was not proved for so long a time after his decease, seems to have arisen from Linacre's absence from England. Linacre was then travelling on the Continent.

are now preserved in the library of Corpus Christi College, Oxford, and the British Museum.

Thomas Penyton, A.M., was the next Warden of the College. He was elected in October, 1519, having been chosen according to the Statutes of the College. Considerable uncertainty exists as to the time Penyton occupied this office, the date of his death and other particulars respecting him, not having been ascertained. His successor, however, was

John Leffe, L.L.D., who appears as Master in the year 1535, was the last Warden of the College. In his time those changes commenced which finally ended in the dissolution of the establishment as a Collegiate institution. Dr. Leffe, who was also Rector of Biddenden, was afterwards Vicar-General to the Archbishop, and Prebendary of St. Paul's Cathedral. He died in the year 1557, and is said to have been interred in St. Paul's Cathedral.

CHAPTER VI.

1538 to 1547.

Two Maidstone Martyrs; The Boxley Rood of Grace; Council Order; Dissolution of the College; Spoliation of All Saints' Church; The Wyatts of Allington; Sale of Church Goods; The complete Inventory.

But stormy times were advancing, and religious matters began seriously to occupy men's minds, and to prepare them for most important changes. Maidstone had, previous to this epoch, seen two of her inhabitants martyred. Edward Walker, a cutler by trade, was burnt in the year 1511, and Thomas Hytton, a priest, after a long imprisonment and many torments, was burnt here in 1530. These persecutions were, unfortunately, common enough at the time. A terrible uproar was caused in Maidstone in the year 1538, by the exposure of the Boxley "Rood of Grace." John Hoker, a native of Maidstone, has described this outrageous deception. Hoker saw a figure, attached to a crucifix, "that sometimes moved the head and eyes, and did "bend its body to express the receiving of prayers, "and very impatient gestures were made at the "rejection of petitions." It proved a great source of revenue to the Abbey of Boxley, and had been in operation for many years. A Mr. Partridge, who resided in Maidstone, however, happened one day to see the mechanical movements of this curious im-

posture, and, on his report, it was immediately seized and brought to Maidstone, where it was paraded about the town, and publicly exhibited to the inhabitants. It was then carefully conveyed to London, and inspected by the King, who ordered a special performance of its motions before the Court. After this, it was taken to St. Paul's Cross, its performances again repeated, and then burned; a sermon being preached on the occasion by Bishop Hilsey, of Rochester, who, in 1535, had commenced a crusade against the practice of praying before images.

The Chantries of the College in the Church were suppressed during the reign of Henry VIII, but the affairs of the College were evidently in a disturbed state, and we find the Archbishop, as visitor, frequently called upon to exercise his authority. The following Council Order has been preserved:—

1541.

"At Hampton Court, the 15th of January, being present "the Lord Chancelor, The Duke of Norfolk, The Duke of "Suffolk, The Lord Privy Seal, The Great Chamberlain of "England, The Earl of Hertford, The Bishop of Durham, "The Treasurer, The Comptroler, The Master of the Horse, "The Vice Chamberlain, Sir Thomas Wriothesley, Secretary, "Sir Ralph Sadlier, Secretary, The Chancelor of the Tenths,

"Whereas Robert Robynson and others of the town of "Maydeston, in Kent, exhibited unto the King's Majesty a "bill of Complaints against Doctor Leffe, Mr. of the College "there, and one Walter Herenden,

"It was agreed that a Letter should be directed unto Sir "Thomas Nevill, Sir Thomas Willoughby, Knight, Thomas "Moyle, and Walter Hendley, Esquires, to repair forthwith

"unto the said town, to examine the said Mater, and of "their proceedings therein to advertize the said Council in "writing under their Seals, the first day of this next term, "in the Star Chamber at Westminster."

It was evident that the College would share the fate of other religious establishments, and pass into private hands; and at length, after a series of intrigues, in the year 1547, being the first year of Edward VI., it was dissolved, and granted, with many of its lands, to Lord Cobham, through the interest of the Lord Protector Somerset, for the sum of £1,081 18s. 1d.; the Rectory having been previously granted to Sir Thomas Wyat the elder, of Allington, and re-granted to his son, the unfortunate Sir Thomas Wyat, in 1550, with the condition that Sir Thomas Wyat was to pay the salary of the Curate, or Minister, of Maidstone. How the Curate fared we shall afterwards see.

The custody of the Church was now committed to the Churchwardens, and Visitors were appointed by the Crown to examine the Plate and other furniture remaining in the Church. The order stated that those things which were absolutely necessary for the Divine Service were to be retained, and the superfluous portion was to be sold, the proceeds to be put into the parish chest, for the use of the poor, the repairs of the Church, and mending the parish roads.

The proceeds of the sale was, however, appropriated to neither of these purposes. The greediness of the governments of King Edward and his royal

father, had appropriated everything of value, in the way of property belonging to the Church of Maidstone, and bestowed them, as we have seen, on court favorites. The inhabitants of the town had certainly expected some share in this spoliation; they had been given to understand that when the Church property was sold, there would be no need of further taxes, and also that some of the assets would be set apart for educational purposes. The Maidstone people, however, found that neither of these promises were fulfilled, and wishing for a Free Grammar School, negociations were entered into by which a sacrilegious arrangement was made that the Church plate, &c., should be sold, and the proceeds were to be applied in purchasing the premises of the Corpus Christi Fraternity, which the government had a few years before suppressed, and appropiated the funds and buildings to themselves, without giving the town the smallest equivalent.

It was arranged, after many struggles, that the Church of the late College should be used by the inhabitants for Divine service when necessary. It had always been the Parish Church, the Nave being appropriated for the use of the town. The Choir had always been specially used by the College, and by them only.

The sale of the Church goods now claims our attention. The three churchwardens, with James Busbridge, Thomas Bennett, William Tilden, Robert Balsar, John Denly, Richard Hely, and other in-

habitants to the number of eighty, were em-empowered to "make sale of things mete to be "solde, to perform the purchase of the Brotherede, "and the lands thereunto belonging."*

The inventory of the Church Plate, &c., at this time has never been printed in extenso. Newton, in his "History of Maidstone," contents himself with a portion of the list, and succeeding writers have followed him; it is, however, here given entire :—

"An Inventorie brought in the xiv day of November, "Anno R., Rs. E. VIti, before the Kinges Majesties Com-"missioners, accordyng to theire commandement to vs "dyrected off all Goods, Plate, Jewels, Bells and Orna-"ments, remayning, or dyd remayne in the Pshe Churche "off Maydestone sythe the first yeare off the reigne of the "Kinge's Majestie that nowe is, King Edwarde ye Sixte."

"By us,

"Richarde Auger, Curate.
"Nicholas Asten,
"Richard Nelson,
"John Goselinge,
} Churchwardens.

"The Inventorie of ye Churche Goods of Maydstone, "taken by thenbabytants of the same, the second daye of "Septembre, Anno. R. Rs. Edwardi Sexti, secondo.

"Fyrst—Eleven Copes of Blue Velvet, embroider'd.
"iii Copes of Crimson Velvet, embroider'd.
"One other Cope of Crimson Velvet, embroider'd very finely.
"Five Copes of White Sylke, embroider'd, some of them very olde.
"ii Old Copes of Blue Sylke.
"iii Old Copes of White.
"One old Cope of Red Sylke.
"iii Vestments of Blue Velvet and partly Gold, suitable Prest, Deken, and Subdeken.

*See "Antiquities of Maidstone," page 42.

"ii Vestments for Deken and Subdeken, of Red fine Sylke, branched.

"iii Vestments of Red Sylke, suitable for a Prest, Deken, and Subdeken.

"iii Olde Vestments of White Sylke, embroider'd, for a Prest, Deken, and Subdeken.

"iii Other Vestments of old White Sylke, embroider'd, suitable for a Prest, Deken, and Subdeken.

"iii Other old Vestments of White Silke, stryped with Blue, suitable for Prest, Deken, and Subdeken.

"ii Vestments of Blue Sylke for Deken and Subdeken.

"iii Vestments of Sylke, suitable for Prest, Deken, and Subdeken.

"iii Old Vestments of Red Sylke, suitable for Prest, Deken, and Subdeken.

"iii Vestments of Black Saye, suitable for Prest, Deken, and Subdeken.

"One Vestment of Pocock Sylke.

"One other Vestment of Greene Sylke.

"Old old Vestment of Greene Sylke.

"One Canopy cloth of Greene Velvett.

"One other Canopy of White Sylke, embroider'd, that was used to be hanged on the High altar, and also two Corteynes of Sylke appertaining to ye same.

"Two Cloths of Blue and Crimson Velvett, embroider'd, which served to ye upper and neyther part of ye High Altar.

"Two Corteynes of Sylke which appertained to the aforesaid Altar Clothes.

"Two other Cloths of White Sylke.

"ii Altar Clothes of Red Sylke, which served to the aforesaid High Altar.

"Two Corteynes of Sylke.

"iii Streamers of Sylke.

"Two Cross Clothes of Sylke.

"vii Pieces of Red and Blue Sylke being Altar Cloathes, and vi Corteynes of Sylke to the same.

"One other vestment of White Dammask embroirder'd.

"One vestment of Black Sylke.

"vi Altar Cloathes of Red and Green Saye, and vi pieces of ye same sort for ye upper part of the Altars, and ten Corteynes to ye same.

"Two pieces of Red and White Dammask that served to ye Lady Altar.

"ix pieces of Garnishing which served to ye Sepulchre, some be small, and all be narrow.

"xi pieces of Linen, that is to say, Old Towels and Altar Clothes.

"iiii Linen Albes for Children
"iiii Linen Bodyes for Children } for the Choristers.

"One Linen Towel.
"iiii Linen Towels.
"One old Towel.
"Three Carpets, not solde.
"In Latten* Candlesticks, and other lyke stuff of Latten, which cometh to ye wayte of ccc save x lbs., liiiis. iiiid.

"Remaining in the hands and costodye of William Collet, these thyngs next ensuing.

"viii pieces of Linen Cloth (stollen in the Church).
Barrett.† Collet. "iii Vestments of Red Velvett embroidered suitable for Prest, Deken, and sub-Deken.
"One Vestment of Blue Sylke.
"One Vestment of Red Sylke.
"One Vestment of White Sylke.
"iii Vestments of White Dammask.
"One Vestment of White Dormix.
"ii Cushyons and one Pillow covered with White Sylke.
"ii Pieces of White Sylke fore one Altar.
"ii Corteynes to ye same.
"ii Pieces of Blue Sylke and Corteynes to ye same for one Altar.
Barrett. "One Cope of Blue Velvett, embroider'd.
"One Cope of White Damask, embroider'd.
"ii Copes of Red Sylke.
Collet. Gore. "ii Great Pieces of Linen for Lent Clothes, the one of them served before ye Roode, ye other called ye Veile.

* Latten, a peculiar kind of metal, bright yellow in appearance; and as the "Rites of Durham" describe it, "glistening as the gold itself." A similar material is manufactured at the present day, but exceedingly thin, and its name corrupted to "Latin" brass.

† The name of "Mr. Wiat" was originally inserted in the Inventory, but it was crossed out, and Barrett and Goare substituted. It seems that this memorial of the founder's piety was divided between them, Gore having the cross and Barrett appropriating the foot.

"One Handbell.
Barrett. "ii Copes of Red Velvett.
"One Cape of Blue Sylk.
"iiii old Copes of Red Sylk.
"One Black Cope, with knobs of Gold.
The Church. "One Hearse† Clothe of Black Velvett.
"ii Hearse Clothes of Silk.
"ii Pieces of Red and Blue Saye embroider'd for ye High Altar.
"iii Altar Clothes of Lynen, and one Piece of Hearse.
"Two old Vestments.
"iii Corteynes.
Bought by the Town. "Item, in ye Steple, v Bells, and one little Bell called ye Marrowmass Bell.

"Certayne of the Church Plate of Maydestone received of Willym Collet, Sextyne, by ye Churchwardens and the inhabytants of the ye same, the xvii daye of Septembre, Anno 1548.

	lbs.	ozs.
"Fyrst, ye grete Pycks‡ of Sylvar and Gylt, weyeng	vi	v
"Item, ii Basons of Sylvar and Gylt, weyeng togethere	vii	ii
"Item, twoo Sensers of Sylvar and Gylt, weyeng	iii	iii
"Item, one Crosse of Sylvar and Gylt, weyeng	v	i
"Item, the Lesser Pycks, Gylt, weyeng	i	ii
"Item, One Pair of Sylvar Candlestycks, weyeng	v	xi
"Item, One Shype of Sylvar, with a lyttle spone, weyeng	i	xv
"Item, One lyttel Bell of Sylvar, weyeing	o	viii
"Item, Two lyttel payrs of Cruetts, and one Senser Ryng of Sylvar	o	xiii

† The Hearse was a canopy of wood, covered with wax lights, and placed over the coffin during the funeral ceremony. It was part of the furniture of every church.

‡ The Eucharist was preserved in the Pyx, a kind of box, generally round, in the form of a covered cup, and surmounted by a Crucifix. In some ancient Visitation articles, inquiry is made of the Churchwardens "Whether the blessed Sacrament of the Altar "—which is very God in form of bread—be in a honest and clean "pix, and locked according to law."

"Item, Two lyttel Paxes‖ of Sylvar, weyeing ...	o	xiii
"Item, One Chalyce, gylt, weyeing.....	i	o
"Item, One other Challess, gylt. weyeing.....	i	o
"Item, One Chalyse, parcell, gylt, weyeing.....	i	viii
"Item, One other Chalyse, gylt	i	iii
"Item, One Pounced Challess, dooble gylted ..	i	i
"Item, Three Pypes, and two knobes of Sylvar	iii	ix

"All this aforsaid was delyvered by ye sayd Wyllm Collet "unto ye Churchewardens, and other of ye sayd enhabytants, "in ye presence of Wyllm Crewe, Constable, Nicholas Mello, "Thomas Edmonds. Alexandyr Fysher, James Barrett, John "Smythe, Thomas Baker, John Lylly, Wyllm Kemp, and "Rychard Rock, ye writer thereof.

"Certayne of ye sayd Churche Plate, havyng ye Founders' "Armes, wych remayneth in ye handes and costodye of ye "sayd Wyllm Collet.

		lbs.	ozs.
Barrett and Goare	"Fyrst, One Crosse, with a Fote, beying gylted, weyeng	viii	iii
Goare	"Item, Twoo great Candlestyks of Sylvar, gylt, weyeng.....	ix	v
Goare	"Item, ye Payre of Great Sensers of Sylvar, and gylt weyeng	vi	vii
Barrett	"Item, One Great Paxe, gylt	ii	v
Barrett	"Item, Twoo Cruetts of Sylvar, and gylt, weyeng	o	xiii

"And also remayneth in the hands and costodye of ye "say'd Willm Collet, of ye say'd Church Plate, ye Crismetory "of Sylvar and twoo Challyses.

One of these Chalyses was afterwards stolen, and the "Chrismetory" came into the possession of Goare.

Tylden.	"Also one Holywater stoop of Sylvar, weyeng	ii	vi

‖ The origin of the Pax is supposed to have been in very early times, when endeavouring to fulfil the exhortation of St. Paul, "Greet ye one another with an holy kiss." The Pax was an instrument, or image, which was first kissed by the priest, and then by the people assembled at the service.

"Off all whiche goodes, Plate, Jewells, Bells, and "Ornaments aforesayde, certayne of them were sold to ye "use and purchasing off ye Corporacion off ye Towne and "Pishe off All Sainctes off Maydestone, aforesaid; the "Brothered Haule, ye fraternitie and lands off Corpus "Christi, and off Sainct Faithes' Churche, and Churchyarde "wyth all and singular theire appurterances, to ye valew and "sum off ..... cc*li*

"The more parte of ye residue of ye sayd goodes, Plate, "Jewels, Bells, and Ornaments, were delyvered into ye "handes and costodie of Wyllm Collett, as by ye inventorie "aforesaide thereoff made more playnlye, dothe appere, and "ye said Wyllm Collet delyver'd parte of ye sayd goodes, "Plate, Jewells, and Ornaments unto James Barrett, Wyllm "Tilden, Thomas Goare, and to others as hee saithe, hee will "more playnlye declare for hys dischardge befor yow, ye "Kinges Majesties Commissioners.

"Also ther remayneth in ye Costodie of Thomas Haggard "and James Catlett, for a certayne pece of lynnen, called a "Vayle, and other thinges..... xxs. xd.

"Also ther was stollen out of ye sayd Churche of May- "destone by night, in ye ii yere of ye Kinges Majesties Raigne "that now is, off ye goodes, Plate, Jewells, and ornaments, "aforsaide, One Challyce, One Cope, and other things, wych "ye aforsaide Wyllm Collett can more playnlye declare.

CHAPTER VII.

1547 to 1554.

Proceeds of the Sale; Establishment of the Free School; Sir John Porter; Value, past and present, of the College Property; Ten Pounds per annum allowed for the support of the Clergy at All Saints' Church; The Altar of tne Church; John Day.

The proceeds of the sacrilege mentioned in the previous chapter amounted to the sum of £220, the greater portion of which was applied to the purchase of the "House of the Brothers of Corpus Christi," in order to convert it into a Free School. The particulars of this arrangement may be seen on reference to the "Antiquities of Maidstone."

The College Church, originally established for the more complete performance of Divine Service, was now reduced to its lowest ebb, the daily service stopped, and being robbed of the property piously bequeathed for its support, the collegians sent adrift, the service was conducted by Ralph Pershall, one of the former collegians, Sir John Porter, the parish priest in the College time, and his assistant, Sir Thomas Pyne, whose stipend was £5 13s. 4d. per annum. Porter was also Minister of Crundale. Pyne died on the twenty-eighth of May, 1549, and was succeeded as Curate by Richard Auger, before mentioned. Some of the inhabitants who had retained a liking for the "old faith," as they called it, were scandalised by Auger being married, in Sep-

tember, 1552, to Chrystian Maylam, at All Saints' Church, by Porter; a married priest being a novelty in Maidstone at this time, the Act permitting priests to marry having been passed in 1549.

Sir John Porter played a most important part in the affairs of All Saints' Church during the latter part of the reign of Henry VIII., Edward, Mary, and a portion of Elizabeth. To Sir John Porter we are indebted for the first Register of the Church. The prefix of "Sir" to some clerical names was a title bestowed on the Clergy before the Reformation. Sir John Porter always signs himself "parish priest," but Pyne, the curate, merely denominates himself "prest." In the early part of Queen Elizabeth's reign, Porter had the misfortune to be included in the list of "Popish Recusants" by the Queen's Commissioners. This was probably owing to Porter's having officiated during the reign of Mary, which he had done also in the reign of Henry VIII., and in Edward's time. The Commissioners described him as "an unlearned priest," a character quite at variance with his known acquirements. He was ordered to reside in any part of the County of Kent —the City of Canterbury excepted—and always, in case of changing his residence, to leave the place of his abode with the Sheriff. Canterbury was denied to Porter because it was felt that a man of his abilities would be rather acceptable to a city which, at that time, seems to have had no great faith in the Reformation. After a time, however, when affairs

were more settled, Porter made his peace with the governing powers, and, during the latter days of his most eventful life, officiated as Curate of Loose until his death, which happened in December, 1562. He was buried in All Saints' Church.

The property belonging to the College and Church at the suppression, brought in a yearly revenue of £212 5s. 0d., amply sufficient in those days for the support of this, the largest collegiate establishment in the county. At the present time, the land formerly in the possession of the College is computed to be yielding a yearly revenue of nearly £6000. Owing to the Church funds being alienated, the stipend of the Curates, on the death of those who were pensioned by the commissioners, was reduced to a very small sum, and many inconveniences were the result. It is even said, that at first, notwithstanding the condition imposed upon Sir Thomas Wyat, the clergy were dependant for support on the voluntary offerings of the inhabitants. Ten pounds per annum were afterwards allowed by the Archbishop, who held the Rectorial tithes; increased to twenty pounds in the year 1639, and has been further augmented at various times.

Religious affairs were in a disturbed state during the first part of Edward the VI. reign; the Old Mass Books, Breviaries, and other Rituals were used in the most promiscuous manner, even the use of the Pax was still maintained. In 1549 the Book of Common Prayer appeared, and all the Services were read or sung in English.

The year 1550 may be remarked as the time when the altar of All Saints was taken down. Immediately under the east window of the Choir, and now or recently forming a part of the pavement, is a large stone, seven or eight feet in length, about three feet wide. At each corner, and in the centre, are faint marks of crosses. The stone is rather shattered, which may be accounted for from the fact of its frequent removals. These Altars, after being taken down by Edward the VI., were set up again by Queen Mary, and finally displaced by Queen Elizabeth in 1559.

Archbishop Cranmer often visited Maidstone, and specially in 1552, when a sermon was preached before him in All Saints' Church by Thomas Cole, who had been elected the first Master of the Free School. The sermon was afterwards printed in octavo, copies of which are now very rare. It is entitled, "A "Godly and fruitful sermon, made at Maydstone, in "the County of Kent, the first Sunday in Lent, "1552, in the presence of the Most Reveren'd "Father in God, Thomas, Lord Archbishop of "Canterbury, &c, by M. Thomas Cole, Schole-"master there. Prynted by Regnald Wolfe, 1553."

Shortly after this Edward the VI. died, and was succeeded by Queen Mary. The Book of Common Prayer was set aside, and many of the clergy, who had not approved of the religious changes during Edward's reign, began to restore the old form of worship. Auger disappeared, John Day, a very

zealous priest, was appointed one of the Curates of All Saints', and in a short time religious persecution raged on every side. Those of the inhabitants who had been concerned in the late alterations, began either to make their submission, or provide for their safety in flight, as many of them had been remarkable for their zeal in the Reformation, and had at the very commencement of Mary's reign petitioned, and promoted petitions in other places, for retaining the state of affairs as left by Edward.

CHAPTER VIII.

The Maidstone Martyrs; the Sentence of Condemnation; Roger Hall's information to John Foxe; Cardinal Pole's Visitation.

Now came a sad time of persecution against those who had embraced the reformed doctrines, and more especially against such as had been concerned in the College suppression. John Denly, one of those who had conducted the sale of Church goods, and had acquired some of the revenues of Gould's or Vinter's Chantry, made his escape into Essex, accompanied by John Newman, a pewterer, of Maidstone, and Patrick Packington. They were afterwards apprehended, and ultimately suffered at the stake, Denly and Packington being burnt at Uxbridge on the 8th of August, and Newman at Saffron Walden, August the 31st, 1555.

These were not the only martyrs furnished by Maidstone and its neighbourhood in Mary's wretched reign. Walter Appleby, a linendraper, Petronil Appleby his wife, of Maidstone; Mrs. Joan Manning, the wife of Robert Manning, a victualler, also of Maidstone; a young girl named Joan Bradbridge, of Staplehurst; Edmund Alleyne and his wife Catherine, of Frittenden; and a poor blind girl, Elizabeth Lewis, were called to give an account of

their opinions. After a long disputation, they were sentenced to be burned.

The Sentence or warrant of these unfortunate people has been preserved in the Harleian Collection, although apparently unknown.

The Sentence seems to have been merely a rough form, used at various times, and first written for the condemnation for heresy of one Nicholas White. There is no mention of the year in the body of the warrant. The appended certificates, with the names of the Maidstone martyrs, are written in a different hand. These certificates, it will be observed, are dated. Some of the original Latin is very obscure. The sentence may be thus rendered :—

> In the name of God, Amen. We, Nicholas Harpesfeld, Doctor of Laws, Archdeacon of Canterbury, Commissary,* together with Robert Collins, Bachelor of Laws, and John Warner, Bachelor, Professor of Sacred Theology, duly, sufficiently, and legally authorised by our Most Reverend Father in Christ, the Lord Reginald, by Divine Grace, Priest under the Title of St. Mary in Cosmedin, Cardinal Pole, Archbishop of Canterbury, Primate of All England, and Legate de Latere of the Apostolic See,

In a certain matter of heretical depravity against thee, personally constituted and appearing before us in judgment, we proceeding according to our right and proper office, with pious inclination,

Having heard, seen, and understood, known, examined, discussed, and investigated, with mature deliberation, the

* In the warrant, the words "Ricus permissione Deo Sacre theologie professor Epus Dovorien" are obliterated and Harpesfeld's name and titles inserted.

merits and circumstances of the said charge, and having observed that which in this behalf ought lawfully to be seen by us sitting in judgment, having the name of Christ before our eyes, and taking cognizance of the acts, articulated, deduced, proposed, alleged and exhibited, as well as by thine own confession made before us in this behalf,—it appears certain that thou hast spoken, delivered, affirmed, pertinaciously and impiously defended various Heresies, and damnable opinions, contrary to the determination of the dogmas of our Holy Mother, the Catholic Church, and especially concerning the Sacrament of the Eucharist according as it appears by our Acts and thy answers.

Nor have we been able to bring thee back, or recall thee, by any salutary admonitions and counsels, to a sounder and better mind, and to the bosom of the Church; hence it is that we, Nicholas, with the consent of others skilled in the Law assisting us, as well with the advice and assistance of those with whom we have consulted on this behalf,

Thou, Nicholas White, for thy deserts and faults thus confessed, aggravated by thy said damnable pertinacity so exhibited in this behalf, in refusing to return to our Holy Mother, the Church, We adjudge thee finally and definitively to be an Obstinate, Impenitent, and Incorrigible Heretic,

And that thou, on account of these premises, art lawfully Excommunicated, and as such we do Pronounce, Decree, and Declare that thou, an Obstinate and Pertinacious Heretic, shalt forthwith be delivered over to the Secular power, and as a rotten member be cut off from the Body of our Holy Chuch, to all purposes of law which may thereupon follow,

Earnestly entreating, by the Bowels of Jesus Christ, that this severe punishment and execution, to be had and done in this behalf against thee, may be so moderated and mitigated that strict penal rigour may not be exacted, but that

clemency may be shown, to the safety and Salvation of thy Soul, and the extirpation, fear, and terror of heretics, and their conversion to the Unity of the Catholic Faith, concerning which we here protest by this our definite Sentence, and final decree, which we make and promulgate by these Presents.

Walter Appleby..	This sentence was read in the Palace of the Reverend Father in God, The Archbishop of Canterbury, at Maidstone, the 14th day of June, Anno Domini 1557, in the presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Archdeacon of Canterbury, Thomas Rydon, Thomas Hendley, and George Clarke, Justices, being the requisite witnesses, &c.
Petronil Appleby	This Sentence was read on the day and place aforesaid, in presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Thomas Rydon, Thomas Hendley, and George Clarke, the required witnesses, being present.
Joan Broadbridge	This Sentence was read on the day and place aforesaid, in presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Thomas Rydon, Thomas Hendley, and George Clarke, the required witnesses being present.
Joan Manning ..	This Sentence was read on the day and place aforesaid, in presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Thomas Roydon, Thomas Hendley, and George Clarke, Justices, and other witnesses being present.

Elizabeth Lewis..	This sentence was read in presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Archdeacon of Canterbury, Thomas Roydon, George Clarke, and Thomas Hendley, Justices, and other witnesses being present.
Edmund Alleyne .	This sentence was read on the day and hour aforesaid, in presence of we, John Baker, Public Notary, Nicholas Harpsfeld, Archdeacon of Canterbury, Thomas Rydon, George Clarke, Thomas Hendley, Justices, and other requisite witnesses being present.
Katherine Alleyne	This Sentence was read on the day and place aforesaid, in presence of we, Sir John Baker, Public Notary, Nicholas Harpsfeld, Archdeacon of Canterbury, Peter ———, and William Deacon, literate, witnesses.

This Sentence was carried into effect in the King's Mead, now called the Fair Meadow, on Wednesday, the sixteenth of June, 1557, John Day, the curate before mentioned, preaching a very uncharitable sermon while the Martyrs were burning, which discourse is said to have been repeated on the ensuing Sunday at the Church. Appleby and his wife, who was a daughter of Mr. Spencer, of Maidstone, had been married some six years previously—namely, in April, 1548, by Sir John Porter.

John and Roger Hall, of Maidstone, who were present at the execution of those unfortunate people, afterwards wrote some particulars, which they ad-

dressed to John Fox, the author of the "Book of Martyrs." Roger Hall's account is as follows :—

"A Bailiff, named Dunk, said unto Joan Bradbridge, "when he was setting the wood about her, 'Good Joan, "forgive me thy death.' She laid her hands on his back, "saying, 'Ah Dunk, Repent, Repent, for though I forgive "you, God's wrath is never forgiven.' From that, then she "turned to the people, and said, 'What is it I hear?' 'A "clock,' they said. Then she said, 'Thanks be to God, by "eleven we shall be with our God,' and then, turning to the "blind maid, she said, 'Now, Sister Besse, be of good cheer, "thou didst never see, but soon ye shalt see the Lord Jesus "Christ,' to whom she answered, 'I trust so.'"

John Hall's information takes the form of a letter, and as it also relates to some subsequent transactions, we reserve it for the next chapter.

The town was at this time reduced to a deplorable condition. Many of the inhabitants had fallen in Wyatt's rebellion, persecution was carried on, and the civil rights of the town destroyed by the forfeiture of the Municipal Charter.

Cardinal Pole, then Archbishop, endeavoured to ascertain what members were surviving of the Old College. The return of the pensioners, with the sums paid to them, and dated 1556, is as follows :—

	£	s.	d.
John Leffe, late Master of the College	48	16	8
John Porter, late Incumbent of the College - - - - - - - - -	5	0	0
Thomas Huggard, late Incumbent ditto - - - - - - - - - -	2	6	8
James Killingrewe, ditto - -	2	0	0
John Ware (or Warde), ditto - -	2	6	8

		£	s.	d.
William Clere,	dltto - -	2	13	4
Arthur Butler,	ditto - -	4	0	0
John Godfrey,	ditto - -	6	13	4
George Denham,	ditto - -	6	0	0
Arthur Burton,	ditto - -	2	14	4
George Prior,	ditto - -	4	0	0
Thomas Wade,	ditto - -	5	0	0
William Rise,	ditto - -	1	6	8
John Pyersbye	ditto - -	1	6	8
John Weston,	ditto - -	2	13	4
Thomas Pyne,	ditto - -	4	0	0

This was the list supplied to Cardinal Pole, but it is evidently incorrect, seeing that Pyne died, as we have before stated, on the twenty-eighth of May, 1549.

In 1557, Cardinal Pole enquires, at his visitation in Maidstone, whether the names of those who have been reconciled to the "duty of the Church" have been kept in a Register ordered for that purpose; and another subject of enquiry here by Cardinal Pole, in the year 1557, was "whether they had a "Rood in the Church of a decent Statue, with Mary "and John, and an image of the Patron of the "Church;" and many things were intended with respect to the Church and College, when all these schemes were stopped in 1558 by the death of Queen Mary.

At this time, Catherine Knight, of Thurnham, Alician Snothe, of Biddenden, and Christopher Browne, of Maidstone, were in trouble for their religious opinions, but the death of the Queen fortunately released them from prison.

CHAPTER IX.

Return of the Exiles: Letter concerning the Curate of Maidstone; The Church Organ; Ancient Organs in the neighbourhood; The Church Officers and their Stipends in the Year 1556; Agreements for the Erection of Pues; Thomas Tymme; Richard Storer.

On the accession of Queen Elizabeth, it would seem that no immediate change was made in the arrangements of the Parish Church, and John Day, the nominee of Cardinal Pole, was allowed to continue in his office until the year 1563. Many of the inhabitants who had been in exile during Mary's reign now returned, and some of them, it would appear, had brought with them extreme views. Amongst those who returned to Maidstone were Roger Newman, brother to the martyred John Newman, Matthew Mylles, Peter Brown, Richard Crispe, and Thomas Stanley; the two latter, being at Geneva during the Marian persecution, had imbibed the opinions of John Knox. As might be imagined, these parties soon came in contact with Day, and they made every endeavour to get him discharged from the incumbency.

The following letter, from John Hall to Fox, will show how matters stood at this time:—

John Hall to John Fox.

Information of one Day, a Priest, Curate of Maydestone.

It may please you to understand that one John Day is curate of Maydestone from the first yere of Quene Marye

unto this present yere 1566, of whom we be such—God for his mercy delyver us; for he sheweth himself will not have any fear of God before his eyes. In quene Mary's daies he was defamed greatly fore whordome, beside the abominable blasphemy of Godde's truth, and detestable popery, and our most execrable example thereof, above all other, is to be had in perpetual memory.

In the year of our Lord 1557, on Wednesday, the 16 of June, seven blessed and constant Marters were burned all at one stake in Maydestone, in a place there commonly called the King's Meadow. The names were these, Edmund Alleyne, and Catherine his wife, Waltr Apelbee and Petronell his wife, one Elizabeth Lewis, commonly called blind Besse, Jone Manning, the wife of one Robert Manning, of the sayd town, and a vertuous maiden called Jone Bradbrege. At the burning of these blessed Marters, this wyked preste preached, first lendynge his abominable blasphemeus talk to them, sayinge that they were hereticks most damnable, and that by their heresy they had seperated themselves from the Holy Church, as he called that of Rome, which he cauled the Spouse of Christ, and Christ his mystical body; and therefore, said he, "Ye have no part in Him," but when he saw that they were builded on the unmovable Rock of Christ, his word, who was their sweet comfort—for they cried unto him, "Away, Satan, away with thy doctrine; away with thy Blasphemy — in great haste and fury he torned back his face and talked to the people there assembled, saying, "Good people, ye ought not in any wise to "pray for these obstinate heretics—for look! how ye shall "see their bodies burned with material fire, so shall their "damnable Soales burn in the unquenchable fire of hell "everlastingly." And not being thus content, the next Sunday following, which was the 20th of June, he repeated, being in the pulpit, to his hearers, most abominably that

which he said the Wednesday before in the King's Meadow to the people.

These, with inumerable other popish blasphemies, he used in Queen Marie's days, but when it pleased God to send our nobil queen to the Crown, divers men, who all the daies of Queen Marie were in exile for their conscience, come home, amongst whom one, Roger Newman, who was brother to John Newman, who was burned in Queen Mary's time for the testimony of Christ, and one Peter Bron, and Matthew Milles, exhorted this priest to consider and recant his great blasphemies against the Church of God and his Saints. He answered them that he would do so, and the next Sunday following, which was the Sunday next before Whit Sundy, he went to the pulpit, and then he said—"It is "reported of me," said he, "that in the the time of Queen "Mary, when certain people were burned in the Kings Meadow, "I should say that they were damned; but I think they do "belye me that so say or report of me; but to say the truth, "I know not nor do not remember what I then said. (No "man there at that place, by reason of the flame of the "fire and the great smoke that the wind brought so "violently towards me.) Could I tell myself what I then "said or spake? but this I know, that some of them did "deny the humanity of Christ, and the equality of the "Trinity, and no man doubteth but that such are heretics, "wherefore I may be bold to say, even now again, that "unless by the great mercy of God and repentance, they "are damned."

The parson now saying this, it much grieved them, as it did many others that heard him; wherefore after evensong, they stayed to speak with him on his accustomed way to the ale-house, and asked him this question—Which of them, said they, amongst them that were burned at this town, were it that denied the humanity of Christ and the equality

of the Trinity, as ye said to-day in the pulpit? At which he stood still and paused as one astonied, and at the last he answered that none of them that were burned in the said town of Maidstone held those opinions. Wherefore they asked him wherefore he then made such abominable lies, and further whether the pulpit were made to utter lies and blasphemies in (for they well knew, as also all other that heard them so, that he did belie them, for none of them ever held any such error or opinion, but much all aborhed all heresies unto the death.) Unto them then he thus blasphemly answered, asked them whether they were not men, or that they never lied. "Did you," quoth he, "never lie in your lives," "are ye not men yourselves," said he, "to be justified of yourselves," and thus, in a fury, he flung from them to the ale-house, whereof he so much frequenteth that he very often goeth home drunk, scarce able to speak, or stand on his legs, drinking, bowsing, carding, and table playing is all his hole day exercise, all the which from tyme to tyme.

Thus briefly for this tyme, but I meane that ye shall shortly have a copy of our suplycation, which we mean shortly to make to my lord of Canterbury, wherin ye shall more at large understand the life and behaviour of this monster.

Thus, Jesu Christ be our comfort and give us after the aflyctions of this lyfe, Peace and Joy in Him. Amen.

JOHN HALLE.

In consequence of the representations made to the Archbishop, John Day was at last removed from his office. He continued to reside in Maidstone, and died a few years afterwards, being buried in the Churchyard of All Saints'.

The Mayor and Jurats now took the ecclesiastical matters of the town in their own hands, and in 1562 they issued the following order of Burghmote :—

"It is ordained by the Mayor, Jurats, and Comonalty, "that all and many of men and women dwelling, and "inhabitants within the Town and Parish of Maidstone "shall from henceforth sit in the Church of Maidstone in "such places and seats as the Churchwardens for the time "being shall assigne and appoint, upon the pain of every "person offending unto the contrary (being appointed by "the said Churchwardens), for every offence, three shillings "fivepence of lawful money of England, to be levied of the "same person or persons, his or their goods and chattels."

At the time of Day's incumbency there was an Organ in the Church, possibly the one used in the College days. Mention is frequently made of Kentish Organs in wills and other ancient documents concerning this county. St. Edmund's Church, of Canterbury (now demolished), belonged to the Abbot and Convent of St. Augustine, who gave it to the Prioress and Convent of St. Sepulchres adjoining, so early as the year 1184, to hold in *frank almoign*, they offering as an acknowledgment of the Abbot and Convent's former right to it, twelve pence yearly upon the altar of St. Augustine on that Saint's day, as a rent towards the repairs of their Organs; and Thomas Prowde, of the same city, bequeathed in 1468 a pair of Organs to the church of St. Alphege. Simon Watte, of Lydd, by will proved in 1515, gave towards the making of a "newe payer of Orgaynes" for Lydd church the sum of three

shillings and fourpence; and at Egerton, John Att Welle bequeathed in 1531 five marks for the purchase of a new pair of Organs for Egerton church. The great Organ of Canterbury cathedral was given in the year 1370 by the Prior, Robert Hathbrand, and numberless instances occur which proves the Organ to have been a necessary part of Church furniture in every ecclesiastical establishment of any importance in this county for centuries before the Reformation. The Organist of Maidstone, in 1556 was named Powell, and was paid the sum of £5 6s. 8d. per annum. There were also singing men, two of whom, John Andrews and Thomas Lilley, were paid £3 per annum each. The ringers were six in number, and received £2 5s. 0d. between them. Day, the clergyman, received a stipend of £10 per annum.

In 1569 Nicolas Barham, Sergeant-at-law, erected and built five "seates of pues" in the south aisle of the Choir, "for the necessary placing of hymselfe, "and hys wyf, and familye." In the agreement between himself and the Mayor and Jurats, he consents to make his house liable for the "repairs of the "great window in the same aisle, situated east." The following is the arrangement from the Burghmote Books:—

September 25, 1569.

In consideration that Nicholas Barham, one of Her Majesty's Sergeants at the Law, hath at his proper charges erected and builded five seats or pues in the South Isle, ad-

joining to the Chancel of the Parish Church of All Saints, of Maidstone, aforesaid, for the necessary placing of himself, and his wife, and family.

And for that the said Nicholas is also contented to enter into covenants with the Mayor, Jurats, and Comonalty of the said Town and Parish of All Saints, of Maidstone, for him, his heirs, and assigns, of the house where he now dwelleth, in the Town of Maidstone aforesaid, to bear and sustain at his and their proper charges, the necessary reparations of the great Window of the same Isle, situate over against the same pues, from time to time as often as it shall be requisite.

It is, therefore, ordered and agreed by the said Mayor, Jurats, and Comonalty, of the Town and Parish of All Saints, aforesaid, and with the consent of the Freeholders being at the said Court,—That the said Nicholas, his heirs and assigns of the said house where he now inhabiteth, within the said Town, shall have and enjoy the only Basement, use, and Comodity of the same five seats, and one other seat next above the same seat, and to them adjoining, without let or interruption of them or their successors.

And that an Instrument in Writing between the said Mayor, Jurats, and Comonalty, and the said Richard, shall be made accordingly, wherein shall be comprised the covenants of the said Richard for the said reparation of the said Window, as is aforesaid.

The name of Thomas Tymme occurs in 1571 as Minister or Curate. In 1572 he was made a Freeman of the Borough. The next year, 1573, the Curate's place was again vacant, and preaching being then in fashion, the Mayor and Jurats tried very hard to get an able man, and appealed to the Archbishop to make a good selection. The Chamberlyn's accounts

for the year 1570 contain the following entries :—

	s.	d.
"To Mr. Stephen Austen, for twyse wrytyng a supplication unto my lord of Canterbury for a precher	ij.	o.
"Paid to Capon for our wryting the same.....		xii.
"My charges, and Goodman Combers', ryding to Lambeth to my lord with the same.....	iv.	vi.
"My charges ryding to Canterbury about the same	iv.	o."

The choice fell upon the Revd. Richard Storer, then Minister of Black Mersham, and on the thirteenth of August, 1574, the Mayor and Jurats issued the following order :—

"Wee ordayne, constitute, and agree, that Master Storer "is our Minister. His yearly stipend for his ministry "towards the congregation of Maidstone aforesaid, "shall be hereafter payed by the Corporation of "Maidstone aforesaid, or their depute, or officer, from "the Bishopp of the Diocess, or when the same stipend "is yerely allowed and proportioned, and shall be payed "every quarter day, or within four dayes next after, "unto the same Mr. Storer, so long as he shall be our "Minister of Goddes Worde at Maidstone aforesaid (for "his peace and dute), and that if he doe live his natural life "amongst us, that the whole quarter that he hath deceased "in, shall be given, and allowed, and payed in money to his "executors or assigns."

The Mayor and Jurats at the same time ordered that if the Minister was annoyed during Divine Service, the parties offending were to be prosecuted, not only by the Churchwardens and Sidesmen, "but "also by some other spiritual officer, to that intent

"to be named, appointed, and assigned imme-
"diately;" and from various documents it would appear that religious disturbances were of frequent occurrence within the walls of the Church.

The following receipts of Storer's, in connection with his appointment to the Curacy of Maidstone, have been preserved :—

Received of Mr. Mylles, Chamberlen, of Maydestone the some of twenty-fyve shillinge of Lawfull monye, of Inglande. This was done by the consent of Mr. Downes, Mair at that tyme, with his brethren. In consideration hereafter declared, and specified, To wit, whereas at this presents (I Richard Storer, now Curate of Maydestone aforesaid, on the lawfull parson of Blackmeersom, by the gifte of me Lords Grace of Canterbury), I do, in consyderation of the said some, to me payd for my charges (in obtayninge the same benifice), promise, that if ever I do resygne the same benifice, or go from it by natural deth, that the same benifice shall go to the next Incumbent in Maydestone after my decease, that the Mair then beinge presently after my decease, do make request to the Bishoppe of Canterbury, to put hym in remembrance thereof, that if it be not so granted, then I promise to repaye xxs., agayne by me, myne heres, exers, or assigns, to the Chamber of Maydestone. In witnesse hereof, I have given this note of my hande, made and subscribed with myne owne handwriting, the xxth day of December, Anno Dni. 1576.

By me,

RICHARD STORER.

The Burghmote Book of 1577 contains an entry of the admission of Storer to the freedom of the town, "Richard Storer, Clerke, Curat of Maydestone, and

"a preacher of Goddes Gospel, admitted." Storer died in December, 1581, and was buried in the Church. The burial register describes him as "Mr. Richard Storer, a Reverend Preacher and "Mynister of the Holie Worde of God, Curat of this "Parish."

CHAPTER X.

Robert Carr; Fines for Dogs in Church; Confirmation of the Church to the Town; The Bells; Church Fees in 1613; Sir John Astley; William Carr; The Earl of Salisbury's claim to the Church; Death of Robert Carr.

Storer was succeeded in the Curacy by the Rev. Robert Carr, and during his incumbency the Mayor and Jurats made a variety of orders respecting the arrangements of the Church. Occasionally they desired that particular clergymen should preach before them. The Chamberlain's accounts for 1582 show payments made

	s.	d.
"For a potle of wyne for Mr. Deane yt day he prched here	ij.	0
"To Roger Halle that he gave to the preacher of Gowderst by Mr. Mair's appoyntment ...	x."	

In 1599 the Mayor and Jurats ordered "That no "man or woman shall suffer any of their dogs to be "in the Church with them to trouble any of the "Divine Service, uppon payne to forfet

"for evrie Mastif ..... iiijd.
"for everie Greyhounde ... ijd.
"and for everie small dogge..... ijd."

From the Will of John Smythe, proved in 1600, we find that he bequeaths to the Church of Maidstone the sum of four pounds towards the reparations then in progress.

In 1603 a Charter was granted to the Town, in which is a very important clause relating to the Church : it is as follows :—

"And Whereas also a certain Church in the town of "Maidstone aforesaid, called the Church of All Saints of "Maidstone, was formerly a Collegiate Church, and by "many years now elapsed was used and applied to celebrate "there Divine Service, and other things which appertains to "Divine Worship, and the said Church, with the Churchyard "of the same, was formerly part of the possessions of the "late dissolved house or College of Maidstone aforesaid, as "we are informed, We, moved by piety, and for the increase "of Divine Worship, are willing that hereafter for ever the "same Church and Churchyard belonging to the same, shall "be, remain, and be applied to Divine Services in the said "Church from time to time to be celebrated, and for the "burying the dead in the said Churchyard, will, and in right "of our prerogative grant that the said Church, at all times "hereafter for ever, be, shall be, and shall be called the "Parish Church of Maidstone, in the County of Kent, and "the same Church by the name of the Parish Church of "Maidstone, in the County of Kent, for us, our heirs and "successors, by the presents, will, at all future times here-"after for ever, so to be named, known, and called.

"And to the intent that the said Church hereafter for "ever may be and remain a Parish Church, for perpetually "celebrating Divine Service, and other things belonging to "Divine Worship in the said Church, and for administering "the Sacraments and Sacramentals in the same, and to "which Church aforesaid the Mayor, Jurats, and Common-"alty of the King's Town and Parish aforesaid, and all other "inhabitants resident within the said Town and Parish, "from time to time may go, meet, and assemble, We do of "our special grace, and of our certain knowledge and mere

‘ motion, give and by these presents grant and confirm to
“ the aforesaid, the now Mayor, Jurats, and Commonalty of
“ the King’s Town and Parish of Maidstone, in the County
“ of Kent aforesaid, and their successors, the said Church of
“ Maidstone aforesaid, and the Churchyard of the said
“ Church, with the appurtenances, to have and to hold the
“ aforesaid Church and Churchyard, with the appurtenances,
“ to the aforesaid now Mayor, Jurats, and Commonalty of
“ the King’s Town and Parish of Maidstone aforesaid, and
“ their successors for ever, for the performing and celebrating
“ these Divine Services and other things which to Divine
“ Worship appertains, as is now used, or heretofore was, or
“ were, or are in use, to hold of Us, Our Heirs and
“ Successors.”

The Church bells, which had been bought at the sale of the Church goods, were found, in the year 1604, to be in a very imperfect condition. The second was broken, and the great bell crazy; it was therefore arranged that the whole peal should be recast, “to make them tuneable and perfect sounding,” and that Mr. John Rumney, Mr. William Plomer, and Mr. Richard Maplesden, Jurates, with the Wardens of the Church, and “ others fitt to join “ in the new casting of the whole, with the consent “ of the Maior for the time being, shall think fitt.” In order to provide for the payment, a separate assessment was ordered to be levied on the town and parish. The work was executed to the satisfaction of the Committee, and the Chamberlain’s accounts tell us that they paid, in 1604—

	s.	d.
“For Wyn at the Starre, bestowed on the Bell founders	15	2”

Carr was placed on the list of freemen acting in the Burghmote Court in 1604.

The next matter in connection with the Church was the settlement of disputes respecting the Church Fees Several vestry meetings, or Church assemblies, had been held in 1613 to consider the business, which at last ended in its being referred to the Burghmote Court. Their decision was as follows :—

"It is now (according to the request and petition of the "last Church assembly) ordered that a writing be made "touching the accustomed fees of the Church dutyes paide "and approved of, to agree with the use in former tymes, "be not only entered in the Burghmote Book, but also a "Table thereof to be made and hung up in this Court or in "the Church."

It was afterwards resolved to affix this Table in some conspicuous part of the Church, in which position it remained until the incumbency of Carr's successor, when it was removed into the vestry.

The following is a copy of the Table then affixed in the Church :—

"Maydestone, XI die Octovr, 1613.

"Church dutyes here as the lawe by ancient use until "within these X or XII yeres past, First taken by "information of dyvers of the ancient inhabitants, "and the testimony of Stephen Austen, late clerke "under his hand, and wych, being compared wyth ye "Table of lyke dutyes hung up in Bow Church, "London, and other parishes, this Table doth agree "with them, and now, upon due consideration, is "confirmed and approved for ye tyme to come by the "Order of Burghmote, Mr. Carre being present and "assenting thereto, as ensuing, viz. :—

Marriages.

Marriages. ...

	d.	
Imprimis, the Bands	ij	xxd. and nothing of dutie to the Saxton. unless it be in Gratuytue.
To the Curate	xij	
To the Clarke	vi	

Churchings.

Churchings .

	d.	
To the Curate	vi	vij., and to the Clarke nothing.
To the Saxton	i	

If two children, then double.

Touching Burialls in the Churche Iles, or Churchyarde, beside the Town dutyes.

In the Church or Iles.

	s.	d.	
To the Curate.....	iiij.	0	s. xii.
To the Clarke.....	i.	0	
To the Saxton, for the Passing Bell		iv.	
The Knell with the Great or IV Bell		xvi.	
Making the Grave and filling it	iij.	iv.	

In the Churchyard.

	s.	d.	
To the Curate, with the great bell for the knell...	ij.	0	s. v.
To the Clarke	i.	0	
To the Saxton, for the passing bell		iv.	
The Knell, as above		xii.	
For makeing the Grave.....		viii.	

	d.	
To the Curate, when the second great bell is rung for the Knell	xvi.	s. d. iiij. x.
To the Clarke	viii.	
To the Saxton, for the passing bell and knell, as above	xx.	
The Grave, with a Coffyn .	viij.	
The Grave, without a Coffyn	vj.	

	d.	
With the three bells rung for the knell, to the Curate	xii.	
To the Clarke.....		s.
To the Saxton, for the passing bell	iv.	iij
For the Knell.....	xii.	
For the Grave	viii.	

	d.	
To the Curate, when any of the iij little Bells are rung for the Knell	viij.	
To the Clarke.....	iiij.	s. d.
To the Saxton, for ye passing bell	viij.	iii ij.
For the Knell.....	viij.	
For the grave, with a coffyn	iiij.	
For the grave, without a coffyn	vj.	

"Touching Christenings, nothing, except for entering the name	d. ij.
"In all those cases of Burials of poore people receiving of alms, nothing, except for making the Grave.....	iiij.

"These extend not to former dwellers, nor to Marriages and Churchings at extraordinary tymes, or at their howses, or Burials in ye Chancele, but the same are left to the consideracion of the Curate, to deale therein as shall be fitt."

In 1615 an endeavour was made by Sir John Astley to stop up the path leading to the Church, under the Cliff. Sir John claimed that part of the River Medway at the back of the Palace, as being part and parcel of the possessions of the Archbishops of Canterbury before its alienation. The river was then tidal at this spot, and for several miles beyond Maidstone. The Mayor and Jurats, to try Sir John's right to this claim, one day sent some men to

fish immediately opposite the Palace. The enraged Knight had them at once apprehended and committed to prison, from whence, it seems, they were soon released. And now commenced a long course of law proceedings between Sir John Astley and the Mayor and Jurats of Maidstone, who were ultimately victorious, and Sir John was compelled to pay the whole of the heavy law cost incurred in these proceedings. During the suit, a compromise was attempted by Sir John Astley offering to give up a large portion of the ground adjoining the Churchyard, on the north side of the Church, but the proposal was rejected.

Carr, who had become infirm with age, was allowed an assistant in the person of his son, William Carr, who had been elected Parish Clerk. William Carr preached the sermons in the afternoon. William Lyford, who was the Usher or Assistant-Master in the Free School, had previously been Parish Clerk and assistant to Carr.

The conduct of William Carr gave such satisfaction to the inhabitants, that the Mayor and Jurats, in the year 1617, passed the following resolution:—

"Whereas, by an Assembly or Meeting of the Church, it "was thought fitt to allow Mr. William Carr, for his en- "couragement in his studdy, Ten pownde per annum, synce "wych tyme having had eveydence of his forwardness in "his paynestaking in preaching and of his sufficiencie "therein, It is nowe at this Court thought fitt to increase "his said allowance unto Ten pownds per annum now by "such increase of Church Cess and for Church business as

"formerly, wych was desired to be confirmed at the next "Church meeting, with this caution and proviso—That "neither the former allowance, nor this further increase of "allowance, shall be any precedent or example in tyme to "come for any other to demand or have the like without "like without like order and approbacion."

William Carr, however, did not long enjoy this increased salary, as he died in 1618, and the Rev. Peter Dillom or Dilland, of Cambridge, who was then licensed assistant to old Mr. Carr, was taken ill in his journey from Cambridge, and died before reaching Maidstone, he was, however brought to this town and was buied in the Churchyard on the 19th of September, 1618. Another assistant to Mr. Carr was then found in the person of a Mr. Willeys, who we shall see was ultimately the cause of some little ill-feeling in the town.

About this time an attempt was made by the Earl of Salisbury to establish a claim to the possession of the Church of All Saints, on the ground of its being a portion of the College property. In the grant to Lord Cobham in the year 1549, the site of the College is described as "The entire site, inclosure, "circuit, incompassment, and precincts of the late "College of All Saints, in Maidstone, in the county "of Kent, with all its rights, members, appur- "tenances, and all those three barns and two "orchards adjacent to the said site, with their appur- "tenances, containing by estimation three acres, and "all and singular the houses, edifices, structures,

"garden grounds, orchards. gardens, pools, fish "ponds, etc., within the site and precinct of the said "College, and all the lead in and upon the said "buildings."

The grandson of the Lord Cobham above mentioned was attainted of high treason in the year 1603, and consequently deprived of his estates, the College of Maidstone amongst others, which was granted to the Earl of Salisbury. Lord Cobham had claimed the Church as his private property, but had not instituted any legal proceedings. Some time after the Earl of Salisbury came into possession of the College, he revived the old claim, insisting that St. Faith's must have been the Parish Church of Maidstone, and that All Saints being merely the private Chapel of the College, belonged to him by virtue of the original grant.

The inhabitants bestirred themselves, and vigorously resisted all attempts to cajole them out of their Church, and the Mayor and Jurats in their defence in 1619 state—

"As my Lord of Cobham had little colour to claim "the said church (admit the same a Collegiate and not "a Parish Church), so we hope my Lord the Earle of Salis-"bury hath as little. For proof that this was a Parish and "not a Collegiate Church it is offered—

"Fyrst. At the suppression of the College by the Com-"missioners it is termed the Parish Church of All Saints, "and St. Faith's is called the Chapel of St. Faith's (which "Mr. Henry Hall hath).

"Second. The said Chapel is by that name granted to the "Town, and by them sold over.

"Third. The reason why we accepted the said Church "from the King, *anno secundo Regni*, by the name of a "Church, was to prevent others that were upon the point of "putting the same by that name, who failing of that "purpose, now make pretence under my Lord of Salisbury, "his title, he not being the immediate patentee from the "King.

"Fourth. If St. Faith's were a Parish Church, then there "were *two* Parish Churches in Maidstone, which in the "second of Elizabeth was not so taken, being then incor- "porated by the name of the Maior, Jurates, and Com- "monality of the Town and Parish of Maidstone; and the "same in King James first charter, at which time there was "no semblance of any other Church than this.

"This might be both a Parish Church and likewise a "Collegiate Church, as for one hundred years before "there was certainly no other Parish Church within this "Town.

"Fifth. Admit it a Collegiate Church, wherein there are "ancient monuments of Burials, as in this. Yet it is of this "nature, that it cannot be employed to other uses, no more "than things offered. Neither will it pass from the Crown, "if it might be given, but by special words, and to such use "as formerly our Charter doth mention."

Several ancient claims were also insisted upon at this time. Amongst others the inhabitants of the College claimed to be out of the jurisdiction of the Corporation, and not liable to assessment, but exempt from all local taxation, as they were before the suppression of the College.

Acting under the advice of Mr. Recorder Gull, the Mayor and Jurates brought all these matters to such a successful issue that the questions were never again raised.

The Rev. Robert Carr, after an incumbency of thirty-nine years, died in October, 1620. In the Register of burials he is described as "Robert Carr, Mr. of Arts, our reverend pastor."

CHAPTER XI.

1620 to 1640.

The Rev. Robert Barrell; Corporation Orders; Dispute respecting the Election of Parish Clerk; The Weekly Lecture; Corporation Order; Petition to the Archbishop; Customs in some of the Churches.

Carr was succeeded by the Rev. Robert Barrell, who had only settled here a very short time when he had the misfortune to lose his wife. Mrs. Barrell died in May, 1621. Barrell, however, appears to have married again in 1623.

Barrell, who was somewhat of a restless disposition, and also possessed of some learning, did not coincide with the position assumed by the Mayor and Jurats of Maidstone in matters ecclesiastical. The Corporation issued their orders by no means to the liking of the Rev. Robert Barrell, who at once prepared to take high ground in matters concerning the Church arrangements. The former incumbents had signed themselves either as "Curate" or "Minister;" old Carr even occasionally left out these titles, and merely wrote himself "Robert Carr, ther" (there); so that when Barrell signed himself "Clergyman," it seems to have been considered an innovation.

L. of C.

There was no immediate rupture, and an arrangement was made respecting the congregation frequenting the Church, by the Mayor and Jurats, without any opposition. The order for this purpose was as follows :—

"November, 1622. Ordered that means be used for the "obtaining a Commission from Sir James Hussey, Knight, "unto twelve of this Town, the Mayor, three of the Jurates, "the Churchwardens, and four of the Comon Council, for "placing of any Inhabitant in any pew or seat in Maidstone "Church, or displacing or adding as the said Commission "shall authorise."

The first offence given to the Mayor and Jurats by Barrell was the dismissal of Willeys, the assistant curate in Carr's later years, who, since his residence in Maidstone, had gained the esteem of the inhabitants. This breach was shortly after healed, and in 1625 the following order was issued by the Corporation :—

"It is thought fit and so ordered that none executed for "felonie be buried in the Parish Church Yard without leave "of the Mayor and Mynister for the time, and touching the "persons henceforth to be buried in St. Faith's Chapel Yard, "the same shall extend to such householders and their "families, that for their poverty be not assesed to the poore, "and not otherwise without like leave of the Mayor and "Mynister for the time."

Just after the issuing of this order, Barrell refused to be guided by the Table of Dues, or Fees, which the Mayor and Jurats had ordered in Carr's incumbency. This was taken as a great disrespect to the

Council, and, acting under their advice, several inhabitants refused to pay the dues demanded by Barrell. The consequence of this was that Barrell unfortunately cited them to the Ecclesiastical Court, which act caused a great amount of mischief in the town, and drew the next order from the Council:—

"1625. Whereas there have been, and yet are, questions "for and concerning the duties due, or supposed to be due, "unto the Minister of ye Towne and Parish, as well for "Marriages, Christenings, Burials, and other duties belonging "ing and payable by the inhabitants of this Towne and "Parish unto the same Church, and by reason thereof many "have been wronged, and divers others by suite, or otherwise, like to be troubled if present order be not taken "therein. To the end, therefore, that all men may understand ye nature of all ye said duties, It is ordered by this "Court that a Table of all manner of duties belonging or "appertaining both to the Church and Minister, be fayre "written and hanged up in some convenient place of ye "said Church, And if afterwards any inhabitant of this "Towne and Parish shall be demanded any other or larger "duties, and for non-payment thereof shall be troubled, "cited, or sued, and if him or them so troubled shall forthwith accquaint ye Mayor, Jurats, and Recorder of this "Towne and Parish for the time being, that then (if they "shall so thinke fitt) the whole Charges of such Sute or "Sutes shall be borne and paid out of ye Chamber of the "said Towne and Parish by the Chamberlaine thereof for "the tyme being."

So matters went on until the year 1629, when another and fiercer eruption arose respecting the appointment of the Parish Clerk. The case on

behalf of the Town and Parish was thus stated by Mr. Recorder Gull :

"August, 1629. Touching a Parish Clarke, his election "and allowances, collected out of the Church Books, as the "same is thereby warranted.

"First, From the Suppression of the College II. Edward "VI. until anno II. Elizabeth, there was none.

"Second, The first Clarke was Robert Harris (a Taylor), "made free in regard thereof, as appeareth in the Burgh-"mote Booke, and after him the two Austens, and then "Duke and Knight.

"Third, By many years since the first Clarke—about "twentie—at several tymes, there was no Clarke, but that "place served by the Sexton, as appeareth by the Church "Books.

"Fourth, The yearly allowance (when any), he not being "a preacher, is fower pownds pr annum and sometyme lesse, "as was chosen by the parishioners and paid by the Church-"wardens out of fower pence a howse and other Church "Dutyes by them collected, and never otherwise but by Mr. "Barrell."

"Fifth, In Bishop Whitquifte's tyme, there being then "one of the said Austens (a poor taylor appoynted Clarke), "was by the Towne displaced and pulled out of the reading "seate, and Mr. Carr enforced by the same Bishop to reade "himselfe unlesse he would provyde one att his owne cost, "Owld Abraham Hoper and Henry Cooper being then "Churchwardens.

"Sixth, At a Church assembly, held in September, 1622, "at the Special Suit and instance of Mr. Barrell, this fower "pence a house was granted, with this proviso:—That such "persons as thenceforth should be appoynted to sarve here "as Clarke might recieve of every inhabitant, being house-

"holders (alms people excepted), yearly the sum of fower "pence, to be collected by himself and not by the Church-"wardens.

"By which as the same order sheweth that the Clarke "was not appoynted without the assent of the Parishioners. "Mr. Barrell, being then thought fitt by the parishioners, "was allowed to send to the Universitie for one.

"Seventh. Since Mr. Barrell's coming not being yet nine "years, he taking upon himself to chuse a Clarke, hath at "several tymes appointed eight or nyne Clarkes and againe "displaced them, to their great dislike, retaining to hymselfe "such Church Dutyes as the Towne gave to Mr. Carr in "1613 for himself and the Clarke, Mr. Barrell now alloweth "the Church what part thereof he pleaseth, and made a "gayne to hymselfe thereby."

Barrell, however, did not yield, and a few weeks after a Burghmote Court was held by Richard Maplesden, Mayor, Thomas Swynocke, Gervase Maplesden, Ambrose Beale, Robert Swynocke, Robert Wood, John Collens, and Walter Fisher, Jurates. The fruits of their deliberations appeared in the following order:—

"Whereas the appoynting of a Clarke (when any) hath "been anciently by the Mayor and Jurates, wyth the assent "of the Parishioners, and by late orders in Mr. Barrell's "tyme the same hath byn so performed, And whereas Mr. "Barrell hath lately claymed to hymself alone the electio "and displacing of the Clarke, and hath caused to be entered "in the Ecclesiastical Court the names of some as Clarks "by himself, without the assent of the parishioners,

"And hath also within these few dayes on the Sabbath, "in the Pulpitt, declared that he had appoynted one Robert "Wall, Batchelor of Artes, as his Clarke,

"The like was never before assumed by hym, or any other "of his predecessors.

"It is therefore ordered that if any suit shall be com- "menced against any freeman sworn, by or on behalf of "any Clarke or Reader not appoynted or elected by, or "with the assent of the said Parishioners. The same shall "be defended by Plea or other lawful means, by assess- "ments upon freemen only.

"Neither shall any Clarke placed with the assent of the "parishoners be otherwise displaced.

"Furthermore, it is ordered that if Mr. Barrell, or any "other Curate of this Parish, or any, for, or on, his or their "behalf, shall myslead any Inhabitant, being a freeman "sworne, in the Ecclesiastical Court for dutyes of Burials "Marriages, Tythes of houses or shoppes, or other Church "dutyes lately demanded and not accustomed, such suit or "suits shall be defended by the Mayor, Jurats, and "Comonalty of this Town and Parish for the time being, "by assessments upon freemen only. And that, neverthe- "less, if it shall be so thought fitt, such cowrse in lawe may "be taken by this body politicke on their behalf, by the pay, "ment by like assessment, so far as the lawes of this king- "dom shall or may lawfully warrant the same."

In some memoranda left by Mr. Recorder Gull, he says, amongst other things, that "In Mr. Heley's "mayoralitie in 1595, James Hoads was Clerke, "and I find to him no yearly allowance, and upon "his decease there was for sometime a vacancy of "Clarkes until Mr. Spencer's Mayoralitie in 1599, "during which time I find no allowance. Then came "Mr. Lyford, the usher, whose wages then was iiij.li "and the next year—he preaching—vi.li xiii.s iiij.d;

"and after, until his decease, viii.li, which several "wages were always payd by the Churchwardens, "and allowed them in their accounts.

"Mr. William Carr succeeded, who, preaching in "the afternoon of the Sabbath day, for the sake "of his father, his wages viii.li, then x.li, and, "lastlie, xx.li.

"Auld Mr. Carr becoming unable, and his sonne "deseasing, the whole town provided and allowed "Mr. Willeys the like allowance of xx.li, until Mr. "Barrell disliking him, and affirming that himself "was able to discharge that service, and disburden "the town of the charge, whereby Mr. Willeys, and "others since have been inforced to leave the "towne,"

It had been the custom to have a weekly lecture in the Church during Carr's incumbency, and also in the earlier part of Barrell's curacy; but, in consequence of the excitement respecting the various changes in the Church, the townspeople refused to subscribe, and the lecture was given up for some months. In 1630 many of the congregation attended the services at Otham Church, the incumbent of which parish, as we shall afterwards perceive, having been appointed by those parties in Maidstone who had been irritated against Barrell.

Peace however was shortly afterwards restored upon Barrell representing that the re-establishment of the evening lecture would produce good results in the town. This truce between the parties originated the next order of Burghmote:—

"January, 1631.

"This assembly, upon the motion of Mr. Barrell, have "willingly assented to renew the weekly lecture (late ceased). The same to be performed by these six ministers—viz., Mr. "Barrell, Mr. Henshaw, Mr. Whittle, Mr. Wilson, Mr. "Tylden, and Mr. John Swynock, by them or one of them "in person, and to be mayntayned by Voluntary Contribu- "tions of the Inhabitants of abilitie, to continue for so long "a time as it shall not otherwise cease for want of contri- "butions as formerly it hath done, or other reasonable "excuse, so to be declared by Act of Burghmote,

"And the said Mynisters are to be allowed out of the said "contributions twenty pounds per annum, to be disposed at "their pleasure, and to be collected and payed them half- "yearly by such inhabitants as the Mayor for the tyme "shall appoint.

"And this assembly do desire that this Servise may begin "at VII of the Clocke."

For two or three years matters went on rather better, and there seemed a chance of all former differences being forgotten, when the war again broke out, and with redoubled fury, as it was now seen, in some new disturbance which had originated, that Barrell, the curate, was acting under the advice of the Rector, Archbishop Laud. In 1634 another dispute occurred respecting the Church, the wardens of which concurred with the Mayor and Jurats, and legal proceeding were threatened. In order to meet expenses, and to repay the Church-wardens any cost they might be put to, six months' assessment was collected in advance from the town, and a committee of defence formed, which consisted of Caleb Banks (Mayor), Gervase Maplesden and

Ambrose Beale (Jurats), Thomas Swynocke, Martin Jeffery, and John Wall, Common Councilmen.

It had been the custom, from the year 1560, for all notices of Burghmote Meetings to be announced the Sunday previously from the reading-desk in the Church. Barrell now refused to have these notices read. This affront the Corporation never forgave, and finding that they could not compel Barrell to announce their Burghmote Meetings, passed the following order in March, 1634.

"Whereas, Mr. Barrell, the Curate of this Towne, hath "of late refused to publysh the Courte of Burghmote in the "Church, contrary to ancient custom,

"It is, therefore, ordered that eight dayes or more before "every such Court, there shall be several papers fayerlye "written and fixed in the most publicke places of the "Towne, to declare the day and place of such Court, and that "at five of the clocke in the morneigne of every such Courte "day which shall happen betweene the Annunciacion of "the Blessed Virgin and the feast of Saint Michaell the "Archangell, and at seaven of the clocke in the moreninge "of every such Courte as shall happen betweene the said "feast of Saint Michael and the said feast of the Annun-"ciacion, the Comon Cryer of the said Towne for the "tyme beinge shall sown'd a Base Horn twelve tymes "(minutelye),

"Three tymes at East Lane Corner,

"Three tymes at Little Conduit,

"Three tymes at the upper end of Bullock Lane, and

"Three tymes at Wrens Crosse,

"which said Horn is to bee provided and kept for that pur-"pose by the Chamberleynes of the said Towne, the which "the present Chamberleynes are by this order to provide "and keepe,

"And that such warneing soe given shall be as sufficient "as if the same had been published in the Church, or as "if every one of the Jurates and Comonality had had par- "ticular warneing given to them by the sergeants or other "officers of the said Towne."

In 1635 the legal adviser of the Corporation, Mr. Recorder Gull, died, and from that time the Mayor and Jurats were not so successful in their proceedings, and the Archbishop being all powerful, supported Barrell in every movement which he originated, or rather as the Council now supposed those changes which Laud instigated.

Proceedings were taken by Barrell against many of the inhabitants for non-payment of the Church dues as fixed by himself, and some were cited to the Ecclesiastical Court. In April 1636 the Council decided that a petition should be prepared, stating the matters in dispute between themselves and Barrell. The delivery of the petition into the hands of the Archbishop was intrusted to Thomas Swinnock, one of the Jurats, whose charges were to be defrayed by the Chamberlains out of the Town funds.

Some few years before this there had come to reside in Maidstone a young attorney of the name of Andrew Broughton, who had been admitted to the freedom of the town in 1629. He was noticed as a sharp lawyer and an industrious man, so it was determined at this crisis to bring him to bear on the Town's side of the question then agitating; and

accordingly in 1636 he was elected a member of the Common Council, and it will be seen played a most important part in the troubles of this eventful period.

The petition to Archbishop Laud ended in a very abrupt way. Ambrose Beale, Caleb Banks, John Wall, Martin Jeffrey, and others were sued in the Court of High Commission, and fined fifty pounds each for executing the orders of the Burghmote. This was an unexpected blow to the Corporation, who then forwarded another petition, in the name of the Mayor, Jurats, and Commonalty of Maidstone, for the purpose of having the fines mitigated; but, it would appear, without success. Ambrose Beale was so frightened at Laud's terrible court that, having possession of the Burghmote Books in May, 1636, all the orders of the Council relating to the Church were crossed through with a pen, and the margins tell us "that they were obliterated in behalf of the town "of Maidstone by Ambrose Beale." Nothing was said about Beale's treatment of the Burghmote orders at the time, but in 1641 it was resolved to sue him for having on his own authority crossed out the acts and orders relating to the Church. The resolution, however, may have been merely intended as a protest, at all events, the matter was allowed to drop.

The next thing we hear of is the citing of Laurence Newton, a Goldsmith of the town, in the Archbishop's Court, by Barrell. Newton was sup-

plied by the inhabitants with money to defend himself during these proceedings; and beyond this case we hear of nothing concerning Church matters until the year 1640. The Mayor and Jurats then made an effort to recover their lost ground, and ordered, on the tenth of July, that a "Church "meeting should be held upon Sunday come fort-"night," to consider how to procure a "Lecturer to "preach on Sunday afternoons," and that a "remon-"strance of the proceeding of a former petition "concerning Church Duties" be presented to the "Lord of Canterbury," with "an intimation of Mr. "Barrell's prosecuting of his Sute against Lawrence "Newton."

In October the Council made a grant of some of the Plate belonging to the Town—amongst other articles, a Silver Bowl—to Newton, to defray some further expenses he had been put to; and in 1646 we find a further sum of sixteen pounds was ordered him, to be paid quarterly, in satisfaction of all demands.

The October Burghmote of 1640 also appointed a Committee to repay the expenses of Caleb Banks and the others who were fined in 1636.

The various political and religious discussions at this time engendered a vast amount of bitter party feeling, and when the Communion Rails were ordered to be erected in the Church, the greatest opposition was manifested.

It had also been the custom to sit during the singing in some churches in the neighbourhood, it seems, with their hats on, and great was the wrath of Barrell's opponents when he endeavoured to persuade them to stand at this portion of Divine worship. Sir John Culpepper, in the House of Commons, gravely declared that these things were rank Popery, and Sir Edward Dering presented a petition to Parliament against Episcopacy, which was concocted in Maidstone and its immediate vicinity.

The petition presented by Dering amongst other things complains that the Clergy "have practised "and inforced antiquated and obselete ceremonies "as Standing at Hymns, at Gloria Patri, and turning "to the East at several parts of the Divine Service "bowing to the Altar, which they tearm the place of "God's residence upon earth; the reading of a "Second Service at the Altar; and denying the "Holy Sacrament of the Eucharist to such as have "not come up to a new Rayle before the Altar."

They also speak of men apprehended "by Pursi- "vants, without citation or missives first sent;" a mode of proceeding which was adopted against Barrell's most powerful rival in the neighbourhood of Maidstone, namely, The Rev. Thomas Wilson, the Rector of Otham, and now, as he plays an important part in the Church affairs of Maidstone, a short sketch of his life would seem desirable.

CHAPTER XII.

1640 to 1648.

Thomas Wilson, the Puritan Divine; Wilson at Otham Suspended by the Court of High Commission; Sir Edward Dering; Dering's reception by Archbishop Laud; Party feeling in Maidstone and its neighbourhood.

Thomas Wilson, a native of Catterlen, in Cumberland, was born in the year 1601. After exhibiting great proficiency at school, he was sent to the University of Cambridge. He entered at Christ's College, and, continuing there for three years, left at the age of twenty, with the Degree of B.A. The next four years saw him employed as a tutor, at a school in Surrey. He was then ordained, and presented with the living of Capel, in the same county. From this he removed to Farlington, in Hampshire, and subsequently to Teddington, in Middlesex. There he married a lady moving in a much higher station than himself, and which the lady's friends resented. She unfortunately died a few months after their wedding. Twelvemonths after this he married the daughter of a London merchant. Eleven children were the fruits of this union, ten of whom survived him. Wilson, during his residence at Tedington, had acquired some degree of celebrity in London as an able preacher, but having many Puritan tendencies.

The town of Maidstone was at this time divided into two violent sections—the Episcopalians and the Puritans. This latter party were at first but small in numbers compared with their opponents, and they bethought them of a plan to have, if possible, a preacher of their own way of thinking. Just then the Incumbent of Otham (a village two miles from Maidstone) died, and Mr. Robert Swinnocke, one of the Jurats of Maidstone, and a great adversary of Barrell's, purchased the presentation to the living, The next move was the selection of their man; accordingly, Swinnocke and some of his friends made a pilgrimage to London, to see whom they could procure. After some little trouble in town, they hear of Wilson, and, finding that he was to preach at Dorking, journey thither accordingly. Wilson's preaching decided them, and after the sermon they introduced themselves, and the offer of the Rectory of Otham was made to him. Wilson requested time to consider this business, and ultimately accepted the presentation, and entered on his duties in 1630. At Otham his popularity with his party was very great, preaching two sermons on Sundays, a rare occurrence just then, and not only keeping the Saints days, but also preaching on those occasions, and sometimes at funerals.

With Swinnocke and his friends, now joined some of Barrell's former congregation, who made it a regular habit to attend the services of the neighbouring

Church of Otham, and this created further dissentions in the town. When the unfortunate Book of Sports came out, Wilson refused to announce it to his congregation, to use his own words, "not out of any contempt of any authority," but as being "contrary to the laws of the Kingdom and the Canons of the Church." On Wilson's refusal, he was suspended by the iniquitous Court of High Commission, and leaving Otham, Wilson came to reside in Maidstone, where his friends supported him, and, it is to be feared, drove him to extremes in his views of religious matters. Four years after this he was restored to his Rectory, but unfortunately the Prayer against the Scots was then ordered to be used. Wilson declined reading it on the ground that the Rubric enjoined that no Prayer should be publicly read except those that were in the Book of Common Prayer. For this he was summoned by the Archbishop to a Visitation at Faversham, which he attended, but no charge was then made against him. In 1640, a warrant was issued for his apprehension, but Wilson left Otham and concealed himself at the house of George Haule, of Maidstone. When the Parliament was summoned to meet, Wilson travelled to London, in company with Sir Edward Dering, whose political character has been aptly described as "endeavouring to keep with the hare while he ran "with the hounds." Wilson had been known to, and had corresponded with Dering for some years before this journey, although an endeavour has been made to show that this was their first meeting.

On the tenth of November Sir Edward Dering presented a petition to the House of Commons, in favour of Wilson, in which it is stated that Wilson is "a man orthodox in his doctrine, conformable in "his life, labourious in the ministry, as any we have, "or I do know."

Sir Edward Dering gave the Parliament an account of his reception by Archbishop Laud on the same business—"About a week since I went over to "Lambeth, to move that great bishop (to great "indeed) to take this danger off from this minister, "and to recall the pursivant, and withal I did under- "take for Master Wilson, that he should answer his "accusers in any of the King's Courts at West- "minster. The bishop made me answer (as near as "I can remember), in *hæc verba*: 'I am sure that "'he will not be absent from his cure a twelvemonth "'together, and then (I doubt not) but once in a "'year we shall have him.' This was all I could "obtain, but I hope (by the help of this house) "before this year of threats runs round, his "Grace will either have more Grace, or no Grace "at all."

Nothing was then done in Wilson's affairs, and he again returned to Otham, where his popularity was greater than ever; and Maidstone getting more distracted than before, Sir John Sedley, of St. Clere, Ightham, in a letter written in this year, says, "I "find these parts, especially about Maidstone, so "poisoned with faction, and so full of falsehood and

"treachery, that I know not how to judge of their "integrity, unless I did see their hearts, which it "were happy that some of them were anatomized to "that purpose." Sedley knew the town well, having been Captain of the Trained Bands quartered in it since the year 1628.

A most determined onslaught was made on Barrell in the year 1640. Just then it was the fashion to rake up all the charges possible to be made against the Clergy by their opponents, and petitions to "a committee of Religion," appointed by Parliament,—and of which Sir Edmund Dering was Chairman, and one of the prime movers—were promoted from many parishes in Kent. Some of these documents were very extraordinary; in one the Vicar of Dartford is accused of maintaining that "almsgiving was better than prayers." The Vicar of Caple that "he doth rayle against the Scots in his "pulpit, and out of his pulpit, calling them dogs "and divils, and says he knows not how to call them "bad enough." The Vicar of Tonbridge, that he "drank healths." Another incumbent is accused of giving his parishioners more of the "Law than the Gospel." From Dover a petition was also forwarded, but the charges were so exaggerated, that another memorial followed, in which they confess "by the "instigation of a malignant humour, they had been "too precipitate in preferring articles against our Curate," whose goodness is acknowledged, but "that he seemed to carry himself something too "lofty, and to be hasty towards us, which thing we

"persuade ourselves will be much amended;" and another parish complains "that formerly there "was but one Pope throughout all Christendom: "but now there is a Pope in every parish." Maidstone did not fail to follow these examples, and on the Seventeenth of May, 1640, the following petition was presented to the committee :—

"To the Honorable the House of Commons assembled in Parliament.

The humble peticion of the Inhabitants of the Kings towne and parish of Maidstone, in the Countie of Kent, Sheweth,

That whereas our towne and parish is verie greate and populous, consisting of or about six thousand inhabitants, and the tithes thereof amounting to the yearlie value of £400, at the least, and having but one parish church for so greate a people to repaire unto; the Archbishop of Canterbury, being our parson, and recieving all our tithes and profitts, hath taken no further care for us, but to continue over us one Robert Barrell, his Curat there, who is thus qualified.

I. He is verie carelesse and negligent in his place, himself sometymes not preaching amongst us above once in a month or 5 weekes, except it bee a funerall sermon, wherein he aymeth more at his owne gayne than our good: and when he preacheth, he very oftens strikes at sincerity and forwardnesse in profession, under the names of faction, schisme, and singularity.

II. When the said Mr. Barrell is absent, or will not preach himself, he setts up in his place (too frequently) such as by their abillietie cause rather dirision to the people then matter of edification; and although wee have offered to choose an able man, and to maynetayne hym at our owne

charge, who might take paynes to instruct us in the afternoones on Sabbath daies (necessarie occasions hindering servants and others in the forenoones), yet he refuseth; by reason whereof much ignorance, lewdness, and disobedience doth raigne amongst us. And noe wonder why he is thus negligent, (and) averse, himselfe haveing said hee hath not the cure of our soules.

III. Hee is not onlie negligent hymselfe to preach; but hath alsoe rebuked a paineful neighbouring mynyster for preaching twice on the Sabbath dayes, telling hym that he had power to crush halfe a douzen such as he and Mr. Wilson were, and that the said mynyster did much disgrace the clergie by preaching twice on the Sabbath daies; and that preaching in the afternoone was but prating and babling.

IV. Hee hath sett himselfe with all violence, to molest and prosecute in the Ecclesiastical Courts such as being well affected to the Word preached, have gone from their owne parish to heare a sermon on the Sabbath daie, in the afternoone, though he refuse to preach himselfe, whereby he hath much sadded their hearts, and wasted their estates.

V. By his owne confession, he hath brought Innovacions into our church, causing the Communion Table to be sett up to the wall, at the east end of the chancel,* and there to be railed in; himself hath given adoracion to the said table, and vehemently urgeth the people to come upp to the raile

*The choir of Maidstone Church should not be called the chancel. No one conversant with the details of the ancient arrangement, which included the Choir proper, the Presbytery, the High Altar, North Aisle, South Aisle, St. Thomas Chapel, Corpus Christi Chapel, beside other matters, would think of calling this a chancel. It gave rise to some discussion, and occasionally a reference to legal authorities at various times for nearly two centuries. The Rectors—that is the Archbishops—Chancel, has only been defined by mutual consent within the last few years.

(if they will partake of the Sacrament), and hath broken out into such rage and passion against such as have forborne to come to receive the Communion at the said raile, that many, whose consciences are weake and tender, have refrained to come to the Sacrament, and others he hath scited to the Ecclesiastical Court at Canterbury for not coming.

VI. Hee hath the Rectorie of Boughton Malherbe, in the Countie aforesaid, and is not there resident, but leaveth his people to an hireling.

VII. Hee is verie covetous and contentious, exacting of us more and greater tithes and other duties than have been formerlie paid or are due; and citeth, sueth, and vexeth those that will not pay hym his demands, whereby many are inforced to paie hym what he will have, to avoide charge and trouble. And the better to inable himselfe in these his vexatious suits, he hath gott a lease of the Archbishop of parte of the Vicaridge tithes.

VIII. Hee is a common taverne hunter, to the great offence of some, the evill example of others, and greate scandall of the Mynystry. He is of a haughtie and proud carriage, discountenancing Magistracie, verie envious, and of a conversacion altogether unsutible to his function.

VIIII. Hee hath had many Curats under hym, most of them being pott companions, of a verie scandalous and of an eville life, one of them leaving a bastard child behind hym in our towne, and others of them gamsters; many of them coussining and defrauding poore tradesmen, by getting their goods into their hands, and then running away; few of them but idle, unable, unapt to teach.

X. The said Mr. Barrell himselfe hathe beene indicted for grosse and palpable perjury.

Wherefore we doe most humbly beseech this honorable assembly to take into your consideracion these our greivances; and to do for us, in all things therein, as to your

grave and godly wisdome shall seeme best expedient, and wee, as in duty bound, shall ever pray.

John Bigg.
Andrew Broughton.
Martin Jeffery, Mair.
Thomas Swinnocke.
Ambrose Beale.
Rob. Swinnocke.
Caleb Bankes.
Samuel Marshall.
Robert Withinbroke.
George Maplesden.
Henry English.
Richard Crispe.
George Hall.
Thomas Swinnocke, Junr.
John Wall.
Francis Lambe.
John Lutwicke.
George Maplesden, Junr.
Thomas Swinnocke, Junr.
Thomas Besbech.
James Ruse.
Thomas Crompe.
Thomas Abraham.
John Harris.
Nicholas Wall.
Thomas Stollton.
John Hogben.
Thomas Taylor.
Samuel Verall.
Robert Usborne.
John Startout.
Thomas Fletcher.
Richard Dan.
Nicolas Milles.
Henry Wightman.
Thomas Wightman.
Thomas Cripps.
Robert Philips.
James Newenham.
Rob. Marshall.
Peter Maylem.
Joseph Broke.
Joseph Keley.
Richard Wattell.
Edward Pierce.
Nicholas Segar.
Mildmay Maplesden.
Waltr Godden.
John Wilmot.
Edward May.
Thomas Walter.
Robert Brooke.
Robert Bigg."

An endeavour was made by the Royalists to present a petition to Parliament, two years afterwards, from the "Gentry, Ministers, and Commonalty of the County of "Kent," which was agreed upon at the Maidstone Assizes in March, 1642. In this document they "hope to find as gentle and as favourable reception "of this, as any others have found of their Petitions," and "that the Solemne Liturgy of the Church of "England, celebrious by the Pyety of holy Bishops "and Martyrs who composed it, — established by

"the supream law of ye land, — attested and ap-
"proved by the best of all forraign divines; con-
"firmed with subscription of all the Ministry of this
"land, a Cleargy as learned and as able as any in
"the Christian world, enjoyed, and with an holy love
"embraced, by the most and best of all the Layety,
"—that this holy exercise of our religion may, by
"your auctoryty bee enjoyed quiet and free from
"interruptions, storms, prophanations, threats, and
"force of such men who dayly doe deprave it, and
"neglect the use of it in diverse churches."

This petition contained other clauses relating to the troubles of the times, but was never presented, as four days after an order was issued by the Speaker of the House of Commons to arrest those who had been concerned in it, and the few of the Jurats of Maidstone who had assisted in this petition were illegally expelled from the Town Council by their Puritan brethren, a fact which was remembered at the Restoration, when those who had survived to that time were reinstated. Barrell contrived to keep himself tolerably clear of the Puritans until the next year, 1643, when, having preached a sermon in the Parish Church on one of the Sundays in April, and perhaps alluding to the dissensions of that unhappy time, was ordered to appear before the House of Commons to give an account of his opinions. By the House, Barrell was ordered into custody, where he remained until he petitioned, when an order for bail was made, and a motion carried that the Curacy of Maidstone should be sequestrated.

Barrell knew, from other instances of a similar kind, that he could expect no mercy from the Puritans, and therefore very probably was not at all surprised to find himself ejected from the incumbency of Maidstone, and making one of nearly seven thousand similarly treated.

The living was placed under the orders of George Hall, Gervase Maplesden, Robert Swinock, Caleb Banks, Robert Withinbrook, James Rose, and Andrew Broughton, who were appointed sequestrators.

Barrell seems to have disappeared from this neighbourhood, as no trace of him is afterwards found, and with the rest of the loyalist clergy may have suffered great privations. He had been incumbent from 1620 to 1643, in which latter year his stipend appears to have been £80 per annum.

If we may judge of Barrell by his literary remains, we should most certainly say that he was not at all inclined to what was laid to his charge, namely, Popery; Barrell had the misfortune, however, to be possessed of a haughty, overbearing temper, and was the Curate of Archbishop Laud. Amongst other works of Barrell's preserved, is a sermon dedicated to Archbishop Abbott, preached before a London congregation at St. Paul's Cross, in 1622, entitled, "Spiritual Architecture, or The Ballance "of God's Sanctuary to discover the Weight and "Solidity of a True and Sincere, from the Levity "and Vanity of a False and Counterfeit Profession "of Christianity; Wherein also the Sandy Founda-

"tions of the Papistical Faith are discovered, by "Robert Barrell, Minister of God's Worde at May-"deston, in Kent."

The Church still bears witness of the treatment received at this time. It seems pretty certain that up to 1642 the interior arrangement of the fabric had remained pretty nearly the same as left during the reign of Edward IV., but now the Monumental Brasses were torn up and destroyed, the Sedilia damaged, and the painting over the first Warden's tomb much mutilated. There is no doubt as to the period of this mischief, the date, with some wretched initials, are miserably scratched on the walls. About this time also the Organ disappeared; and from a rare tract entitled, "A perfect Diurnal of the several "passages in our late journey into Kent, from "August 19th to September 3rd, 1642," we have a description of what was achieved in Maidstone and its neighbourhood at this period. During the Divine Service at Rochester Cathedral on St. Bartholomew's Day, between the hours of nine and ten in the morning, a party of soldiers entered the Church, and marched up to the Lord's Table; but finding that even this irreverence did not prevent the service from proceeding, they came down to the congregation, who were then kneeling, and demanded why they knelt, not receiving any answer, they returned to the Altar, and seizing the Lord's Table, conveyed it to the middle of the Choir; they then tore down the Communion Rails, mutilated the Altar Steps, and gave the rabble, who had followed them, the

pieces of the rails to burn, and "So left the Organs "to be plucked down till we come back again;" but it appears the Rochester people were a match for them, as the writer says, "before we came back they took them down themselves."

Leaving Rochester they marched on to Maidstone, where they were quartered that Thursday night, to the great terror of the inhabitants, who, notwithstanding that it was market day, closed all their shops. The town was completely at their mercy, and this seems by corroborative evidence to have been the identical day on which the Church suffered so much by mutilation.

On the Friday they proceeded to Canterbury where, as Dr. Pask, the Sub-Dean, tells us, the soldiers entered the Cathedral at eight o'clock on the Saturday morning, overthrew the Lord's Table, tore the velvet covering, defaced the Screen, violated the Monuments of the dead, spoiled the Organs, broke down the Rails and Seats, tore up the Surplices, Gowns, and bestrewing the pavements with the torn leaves of the Bibles and Prayer Books. A figure of our Lord placed over the South Gate was destroyed by forty shots being fired at it.

This amiable party then visited Faversham and other places, and returned to Maidstone on the evening of Thursday, and again quartered there, to the great indignation of some of the inhabitants, whose rage at their doings knew no bounds, and they made the place so hot that the fellows were glad to depart the next day;

or, as the writer of the "Diurnal" says, "the town being troubled with malignant spirits, who burned so "inwardly with malice and hatred, that they could "no longer forbear;" and one Maidstonian whose ire was raised, so disturbed the serenity of these fellows, that they carried him off as a prisoner, to be dealt with by the Parliament.

This curious tract is embellished with a clumsily-executed sketch of soldiers destroying the East end of a Church. Two men are removing the Lord's Table, one is pulling down a Cross, another with a hatchet is chopping away at the Communion Rails, whilst a fifth is hastening, armed with a chopper, to assist his sacrilegious companions.

In 1648 the Church was turned into a kind of fortress, on the occasion of the defeat of the Royalist army here on the first of June, 1648, when it seems that they retreated to the Church, which they held for some time, but were compelled at last to give it up, and make terms for their safety. In this engagement, sometimes called the Battle of Maidstone, 300 were killed in the streets, and 1,380 prisoners taken. The fight lasted from seven in the evening until past twelve, during which time it was pouring with rain. On the surrender of the Church, about one o'clock in the morning, it was turned into a prison for the defeated Royalists. How long it was used for this purpose seems uncertain; but some little time after, when matters were more quiet, Divine Service was again performed.

Barrell was succeeded in the incumbency by one Samuel Smith, who was appointed by that singular body, the "Committee of Plundered Ministers," an election which caused much disappointment to Wilson's party in Maidstone, who had made sure of Wilson's being appointed. After a few months Smith, seeing that he could make but little impression on Wilson's friends, agreed to resign, on condition of being presented to the Rectory of Harrietsham, a more valuable piece of preferment than Maidstone. By interest, which is not difficult to trace, the living of Harrietsham was procured for him, and to the great delight of Wilson's partisans, Wilson was appointed to the incumbency of All Saints' Church, still retaining the Rectory of Otham, by obtaining a Curate to take charge of that parish, notwithstanding that his party had made a very similar act, namely, "leaving his people to an "hireling"—one of the charges against the unfortunate Barrell.

CHAPTER XIII.

1648 to 1653.

The Services in Wilson's time; The Free School; Wilson's Troubles; The Church locked up; Andrew Boughton preached at; Death of Wilson; His Character.

On Wilson's settlement in Maidstone, the Sunday services at All Saints' Church began so early as nine o'clock in the morning, and commenced with the singing of two or three verses of a Psalm; an extempore Prayer, then an exposition of some portion of the Old Testament. After this came the sermon, which occupied one hour. In order that the sermon should be properly timed, a large Hour Glass was bought, and which Wilson used in the pulpit. This glass was afterwards considered somewhat of a memento of Wilson by his friends, and it remained in the Vestry for many years after Wilson's death. We shall find it mentioned further on, and also in the inventory of the Church goods after the Restoration.

With the sermon the Morning Service concluded, and the Afternoon Service was very similar to that of the morning, the only variation being that the exposition was taken from the New Testament instead of the Old. The Church Catechism had

been used during Wilson's residence at Otham, and he repeatedly expressed himself in favour of it; but he now adopted another plan of instruction, namely, questioning the congregation on the services of the day. In the evening he would go to the house of his old friend Swinnocke, and, after partaking of supper, conclude with prayer, to which some of his friends were invited. This at last grew into a regular custom, and continued for some years, with a change of locality in the time of Wilson's successor, when the Mayor and Jurats granted permission to hold these meetings in the Free School. The Court Hall had been desired, but the Corporation, in refusing this, granted the School Room instead.

The freedom of the town was presented to Wilson in 1646, the entry in the Burghmote Book concerning which is as follows :—

"The desire of Mr. Thomas Wilson our Minister to be a "freeman of this towne is accepted, and it is ordered that "the said Mr. Wilson is and shall be free without any fine "for the same. And Mr. Maior is desired to see him take "his oath in some convenient time."

In October the announcement was made that the oath had been administered, and Wilson was declared free.

The Free School had been the occasion of several changes during the previous years. In 1642, the master, Thomas Elmstone, having sided with the Royalists, gave offence to the Puritan Council. In order to get rid of him, they passed a resolution that, as he had never been "lawfully chosen or placed

to "bee the master," he was to "bee from henceforth "utterly dismissed and discharged of the said place," and that "some other sufficient honest man may bee "chosen unto the said office." Elmstone did not leave, it seems, until about 1644, and a Mr. Richard Thomas succeeded him. Thomas gave offence in 1650, and was also dismissed. A nominee of Broughton's—a "Mr. William Wyse, of Beeching "Lane, neere the cittie of London"—was then elected, and four months afterwards the Council report that the School was in bad order, the Scholars "being far short of what they ought to be," and complaint is made of the "School Master "himself in his deportment." This ended in Wyse's retirement, and the Council determined to elect the next master by a kind of public examination. For this purpose a committee was formed, in 1651, consisting of Wilson, the Recorder, "Mr. Barton, "Minister of Harrietsham, Mr. Freegift Tylden, "Minister of Langley, Mr. John Cromp, Minister of "Loose, and Mr. John Turner, Schoolmaster of "Town Malling," any three of whom were to examine the candidates and report to the Council. In June they recommend Mr. Daniel Peake, who was elected, but the election was not confirmed, and in August a Mr. Patrick Heybourne arrives at Maidstone to undergo the test, but is not reported on. In September there is really a promising candidate in the person of Mr. Nathaniel Hazard, M.A. A public examination is ordered to take place on the 24th of September, and "Inhabitants or strangers might also

"be present," with the proviso that they "decently "and civilly behaved themselves." At this event, which took place in the Schoolroom, Hazard was tested, in the presence of a great audience, by Wilson, "in the grounds of Religion, Grammar, "Rhetorick, and Poetry in the Latine and Greeke "Toungues." After the examination was over, Wilson conferred with the Mayor and Jurats, and "did hope that Mr. Hazard, by his care and endea- "vours, might bee a helpfull and usefull instrument "in the said place for the instructing of youth, both "in religion and learning, and might likewise foster "his own Proficiency." Hazard was elected, and promised to take charge of the School about "a "seavenight hence." He was confirmed in his appointment on the eighth of October, but unfortunately did not long enjoy his preferment. He died in the ensuing November, and was buried, on the eighth of that month, in All Saints' Churchyard.

The entire charge of the School was now placed in Wilson's hands until the Council should elect a successor to poor Hazard. This arrangement continued until October of the next year, 1652, when John Turner, of Malling, one of the former umpires, was elected schoolmaster, "the Mayor, Jurats, and "Common Council then openly expressing, by Mr. "Recorder, their thankfull acknowledgment unto "Mr. Thomas Wilson—then likewise present—for "his care and paines which, at their request, hee had "bestowed in the said Schoole."

Wilson was possessed of a superior intellect from the generality of the Puritan clergy of the Commonwealth. Twice he preached before the House of Commons at their command, and several times at the Assizes by special request of the Judges on circuit, and, contrary to the general practice of that day, composed and committed his sermons to writing previous to their delivery, notwithstanding that he was endowed with wonderful powers of memory. Wilson's greatest trouble was with the extreme portion of his hearers, the Independents. They evidently thought that Wilson did not go far enough with his alterations and opinions; the consequence was that this section, although at first with him, separated and withdrew themselves from his ministrations, and this was not without a considerable degree of acrimony. These parties, on their separation, obtained possession of St. Faith's Chapel, which had been closed since the year 1634, and selected a minister of their own liking, and thus divided the town into *three* religious parties, instead of what had proved bad enough before, namely, *two* contending elements. The disputes, as may be imagined, were none of the mildest, although it must be admitted that Wilson did everything that lay in his power to promote peace, without sacrificing his own now thoroughly Presbyterian opinions.

It must not be imagined that Wilson had everything his own way. In 1647 the Royalist portion of the parish made a great opposition to him in conse-

quence of his proceedings in connection with the Church being very distasteful to some of the old inhabitants, who were supported by the Churchwardens locking up the Church, and refusing to allow Wilson to officiate in the building. A riot was the result of these bickerings, during which the windows of the Mayor's and Wilson's houses were smashed.

In this crisis Wilson went to London and appealed to the Committee of Plundered Ministers, as this most absurd body were called; and they, taking upon themselves to control the ecclesiastical affairs of Maidstone, made the following order :—

"Aug. 18, 1647.

"Upon complaint made by Mr. Wilson, to whom the "Church of Maidstone, in the Countie of Kent, is sequestered, that he was, on the Lord's Day, in a tumultuous "manner, by divers riotous and disaffected persons, opposed "and disturbed in the exercise of his ministrations in the "said Church, and that the keyes of the Church doors are "taken away and detayned from the sequestraters of the "said Church, the same as is informed, being occasioned by "the disorderly carriage of the Churchwardens of the said "parish."

"It is therefore ordered that the Churchwardens of the "said parish forthwith deliver or cause to be delivered unto "George Hall, Gervase Maplesden, Esquires, Robert Swinock, "Caleb Banks, Robert Withinbrook, James Ruse, and "Andrew Broughton, Sequestrators of the said Church, or "one of them, the said keyes of the said Church, to the end "that the said Mr. Wilson may quietly officiate in the "charge of the said Church from tyme to tyme without any "further interuption."

Wilson, however, did not officiate at the Church until the next year, and then not without much trouble.

Wilson disapproved of the execution of King Charles the First, and did not hesitate to express his opinion upon the subject, which was, it would appear, pretty generally re-echoed by the greater number of the inhabitants. Andrew Broughton had risen with his party until he was appointed, in the year 1648, one of the Clerks of the Court called together for the trial of King Charles, and Broughton read the sentence to the unfortunate King. On Broughton's return from London, after the execution of Charles, he attended the usual Sunday services at All Saints'. Wilson happened on that day to preach a special sermon against the King's execution, and remarked, with great emphasis, "that David's heart smote him "when he only cut off the skirt of Saul's garment, "but men dared now-a-days to cut off the head of a "King without remorse." This observation had such an effect on Broughton that he rose up and left the Church. The noise made by Broughton in leaving the Church attracted the notice of Wilson, who "improved the occasion" by saying most pointedly that "when the Word of God comes home "to a man, it makes him fly for it."* After this public rebuke, Broughton could never face Wilson again at All Saints' Church, but had a Service of his

* This anecdote is given by Newton, in his "History of Maidstone," and in his manuscript notes he states that he received the information from one who was present and remembered the circumstance—a Mr. Whetland.

own, conducted at the Free School, by a person named Whiston, who is stated by Calamy to have been one of the ejected ministers of Maidstone—a statement untrue, as Whiston was never possessed of ecclesiastical preferment in Maidstone.

Wilson died in March, 1653, his death being caused by fever. Just before he died he called some of the congregation together at his bedside, and, evidently foreseeing the troubles which afterwards happened, recommended them to procure the appointment, if possible, of John Crompe as his successor. Wilson's interest for his congregation was manifested in many ways as his death drew near. Not long before he died he said to those who stood around him, "I bless "God, who hath suffered me to live so long to do "Him some service, and now, after I have done the "work appointed me, is pleased to call me away so "soon." He died on a Sunday, and was buried on the twenty-second of March, 1653, at the age of fifty-two.

Wilson was a strict Puritan. Unfortunately, he had been driven, by Laud's ill-advised persecutions, from moderate to extreme opinions. During his residence at Otham, he states that "on the days "appointed by the Church, namely, Wednesdays, "Fridays, and all the Eves, constantly I did instruct "by question and answer in the Catechism, such as "come to Prayers;" and when then accused of being against the doctrine of the Church of England, he says, "I utterly deny all occasion of derogating

"from the Church of England, or confirmation of "any in the dislike of Government, and protest "against all such aspersions and imputations of "schism or scandal;" and to other charges of similar import he says, "I deny the whole and every part." When he came to reside at Maidstone, the Prayer Book was forbidden, and Wilson had gone with the stream and had changed his opinions.

The most serious charge against Wilson is that he allowed himself to be the cat's-paw of some of the Corporation during Barrell's incumbency; in fact, as before stated, he was brought into this neighbourhood for the purpose of decoying Barrell's parishioners to Otham. Then Barrell reported him to Archbishop Laud, and of course, with the temper of the times came persecution, and then the infamous Court of High Commission. This soured Wilson, and drove him to do things which, possibly, without this provocation, he would not have done. At all events, it made him a Presbyterian. His personal character was excellent. When he came to Maidstone, he pleaded hard, in many cases, for those opposed to him in opinion, and many a kind action and charitable deed can be justly laid to the account of Thomas Wilson, the Puritan incumbent of Maidstone.

CHAPTER XIV.

1653 to 1660.

John Crompe; The Commonwealth Registration; Singular Names; Itinerant Preachers; Council Orders for Astley's Monument; Disturbances with Itinerants; Reception of two Quakers in Maidstone; Order against Intruders in the Church; Order for a Bible; Retirement of Crompe; Something about the so-called Ejected.

As Wilson, on his deathbed, had expressed a wish that John Crompe, the son of his old friend Crompe, should succeed him, interest with the governing powers was successfully made in Crompe's behalf. Crompe was a man of most amiable disposition, but of no learning, and also lacking that power of commanding attention, so inherent in Wilson, and, it would seem, of a weakly constitution. During Crompe's incumbency, the new act respecting Registration took effect. It is thus recorded in the Parish Registers :—

"Septr. 29, 1653.

"Henry Peirce, of the Town of Maidstone, in "County of Kent, being chosen by the said Town and "Parish, was this day sworn before me, John Sanders, Mair "of the same Town and Parish, and Justice of the Peace "there. And I do approve of him to be Registrar accor- "dingly to an Act of this present Parliament, intituled "'An Act touching Marriages and regestering thereof, and "'also touching Births and Burials.'

"JOHN SANDERS, Maior."

Some extraordinary proceedings took place occasionally under this act: here is one. Abraham H— and Mary E— presented themselves to be married, but Lambard Godfrey, the Recorder, objected to the marriage taking place, on the ground that the lady "did not seem to be of competent "understanding to dispose of herself in marriage." Mary E—'s case was brought before the Bench of Justices, and adjourned for a few days. In the interim three Justices of the Peace were deputed by their brethren to wait on the lady, in order that she might undergo an examination on the subject. Mary E—, however, gave very satisfactory answers to all questions, and the Justices decided that there was no impediment, and the affair came to a happy termination by their marriage in July, 1654.

The proceedings in these Cromwellian marriages were as follows:—The names to be given to the Registrar of the parish twenty-one days before the intended wedding, with all necessary particulars as to place of abode, &c., which were duly published three successive Sundays, at the close of the morning *exercise* in the *publique place*—the puritan name for the Church—or on market days in the market place, between the hours of eleven and two, after which, if no impediment existed, they were married by a Justice of the Peace in this manner—

"The man to be married, taking the woman to be "married by the hand, shall plainly and distinctly "pronounce these words—

"'I, A. B., do here in the presence of God the "'searcher of all hearts, take thee, C. D., for my "'wedded wife, and do also in the presence of God and "'before these witnesses, promise to be unto thee a "'loving and faithful husband.'

"And then the woman, taking the man by the "hand, shall plainly and distinctly pronounce these "words—

"'I, C. D., here in the presence of God the "'searcher of all hearts, take thee, A. B., for my "'wedded husband, and do also in the presence "'of God and before these witnesses, promise "'to be unto thee a loving, faithful, and obedient "'wife.'"

The Justice was then to declare them to be man and wife. No other marriage was to be valid within the Commonwealth. In another act passed in 1656, the words, "no other marriage to be valid," was purposely omitted.

A great many of the Maidstone marriages were published by the Town Crier in the market place on Thursdays, but after the alteration in the act of 1656, the majority of the marriages were celebrated in the Church by the Minister.

We do not find that the Maidstone people gave their children such grotesque names as are to be found in the neighbouring counties, Sussex for instance, where during the Commonwealth we hear of "Search-the-Scriptures Moreton," "Kill-Sin-Pemble," "Fight-the-Good-Fight-of-Faith White,"

"Small-Hope Biggs." We have indeed at the adjoining parish of Boxley, so early as the year 1612, a child baptised by the name of "Repent-in Tyme," who was born on the ninth and died on the nineteenth of October of that year. The same parish also rejoiced in a Godly Argles, who was born in 1634; whilst the parish of Loose registers the birth of "Be-thankful Brook" in 1613. Maidstone itself, however, was particularly free during the Cromwellian era, when so much of this curious name mania prevailed in other districts. The Minister of East Farleigh, near Maidstone, who sometimes assisted Crompe in his duties at All Saints' Church, was called "Repent Nichols," a person of whom we shall have to make further mention; and the Minister of Langley rejoiced in the name of "Free-gift Tylden."

Maidstone, like many other places, was overrun with pretended spiritual teachers during the Great Rebellion, and more especially after Wilson's death. Wilson being an educated man, was enabled to maintain a certain independant position, and ignorant people were afraid of the man who it is said could repeat the greater part of the Bible from memory, so that the parish was not then inundated with tinkers and cobblers, who pretended to have "a call,' and under this delusion to commit the greatest absurdities.

Not so, however, after Wilson's death, for then these people came to Maidstone in great numbers,

sometimes gathering a crowd in the streets of the town, and without permission marching off to the "Publique place;" sometimes called for brevity's sake the "Publique" only. Rival orators addressed the assembly at the same time, and the language made use of seems to have been most dreadful, and frequently ending in uproar, fighting, and consequent desecration of the sacred edifice.

The Council, who thought it not convenient just then to notice these matters, still issued orders respecting the Church, and two specimens are curious as showing that they had usurped certain rights as regards the Chancel.

"Jan. 20, 1652.

"At the request of the Lady Astley, widow and "relict of Sir Jacob Astley, lately deceased, It is at this "Cowrte considered unto and agreed that she shall and may "have the libertie of laying and placeing of a stone over the "corps of her said deceased husband lyinge now buryed in "the Chauncell of the Parish Church of Maidstone.

"The said Stone not being above three foote in height, "five foote in breadth, and seaven foote in length, and alsoe "to place or sett an Iron Grate about the said Stone."

"August 10, 1653.

"At the request of Sir Norton Knatchbull, "Knight, it is at this Cowrt considered into and agreed "that he shall and may have the liberty of setting or placing "of a Stone in the wall, in the Chaunsell of the Parish "Church of Maidstone, neer unto an inscription already set "against a table placed over the corps of Sir Jacob Astley, "and according to the form of the stone on which the in-"scription is made, which said stone so to be placed not "exceeding six foot in length and seaven foot in height."

Crompe, who was exceedingly amiable in disposition, found much trouble in the management of ecclesiastical affairs, and, not having the tact and learning of his predecessor and friend, was soon involved in many difficulties. The Corporation, however, supported the son of their old friend, and in 1654 allowed him the use of the School for the repetition of the sermons preached at All Saints' in the morning and afternoon. The resolution of the Mayor and Jurats upon this point was worded thus:

"July 3rd, 1654.

"Upon a Motion now made at the desire of Mr. "Crompe, the minister of this parish, that the libertie may "be granted unto him of the Scholehouse any Lords daies "in the evening, for the repetition of the Sermons preached "in the publique place uppon the Lords daies, and unto "those as shall from time to time desire to partake thereof "and of other duties of piety at the said times,—It is or- "dered that the said libertie be allowed for the purposes "aforsaid."

The next year the disturbances with the itinerant preachers increased, and most profane things were done by them. Some unquiet spirits got into trouble occasionally for making these disturbances. Amongst others two Quakers, named John Stubs and William Caton, were charged before the Mayor and Recorder with creating disorders in March, 1655, and one of the noises occurred in the "Steeple-house," as they called the Church. They wrote an account of their reception in this town, copies of which are so very rare that we have reprinted a

great portion from that presented by George the Fourth to the British Museum :—

"A TRUE
DECLARATION
OF
THE BLOODY PROCEEDINGS
OF
THE MEN IN MAIDSTONE IN THE COUNTY
OF
KENT,

Who write against themselves John Allen, Mayor ; Lambert Godfrey, Recorder ; John Chantler, Constable ; against John Stubs, William Caton, who, by the scornful generation of *men*, are called Quakers.

"After nine or ten weeks travel and labour *William Caton* and *John Stubs*, into several towns and village in the county of *Kent*, wee came into *Maidstone* upon the 27th day of the third moneth, being the first day of the week, about the third hour in the after part of the day, having bin at a Baptist meeting the former part, at a place called *Bauton Green*, 2 or 3 miles distant from the said *Maidstone*, and coming thither as aforesaid, we went to one *Whetstone's* house, tho' unknown to him or any man outwardly in the town ; and continueing there about half an hour, one of us went to the Steeplehouse, where a people called *Presbyterians* meets, and the other went to a place where a people called *Independents* were, and when they that were set up to teach them had done, and all silent, we spoke ; but with scorn and contempt, I who were in the Steeplehouse, was put forth, but in the Steeplehouse-yard I spoke something to the people, 'til that one *John Chantler*. constable, came to me fury and put me away, and gave another constable charge with me, and by him carried to the stocks, where I was kept awhile, and then brought me forth, and was had before one who writes himself *Lambert Godfrey*, called a Justice of Peace and Recorder, and there by him was examined what

I was, and from where I came; my education in my youth, and needless queries not worth mentioning; but what I was free in the Lord to answer to I did, nothwithstanding his malicious intentions against me, as afterwards appeared. I told him for the most part, from a child I was kept at the school until was seventeen or eighteen years of age, and some years after I was banished forth of my countrey in the Bishops and Prelates time for the testimony of a good conscience, because I could not bow to that image, which was by them set up, and maintained by that power, and afterwards I was souldier neer from the beginning of the warrs in the Northern parts, and told him when I came out of the soldiery, and the cause wherefore, then he asked what employment I followed since, and how I lived, I told him I lived with my wife and children in *Bishoprick*, nameing the place where, but still he urged upon me again and again to know what I wrought, and how I lived, and who maintained me. I told him the Lord maintained me, and in Him I lived, moved, and had my being, but that would not satisfie him; I must tell him what I followed for an outward livelihood. Then I told him that I had a Tenement of Land, which did aford me a sufficiency in the outward. Then saith hee, you are a Husbandman. I replied that I was a little brought up with it, but thou may write me what thou wilt, and he said he would set me to work to-morrow, and get a Master. So he write a *Mittimus*, and sends me to prison to a place in the town called the *Brambles*, and the next day I was called before him the said *Godfrey*, and *John Allen*, Mayor, and then examined again, part of which I have already related in his former examination, which he again quired. In the second examination they demanded further the moneth and yeer I came off the warrs, and many other foolish and needless qustions, which were tedious to relate, and he asked me the time when I came from my outward being, and when I came to London, and my continuance and employment

there. I told him my employment and work was to wait upon the Lord, to write and speak as I was moved of the Lord against the deceit of Priest and People."

The examination was continued further, after which he was sent to "hold againe" during a consultation; they then sent for him, and

"Told me they had provided a Master for me, "and they brought forth a statute, and told me my "wages was four pounds a yeer, and meat and drinke. I "answered, Wilt thou compel me to serve this man against "my will? Here thou wilt exercise the office of a Tyrant. "Produce one sentence and clause of law which I have "broken; if I have, let me suffer accordingly, and make it "appear before this people wherein I have transgressed, or "wherein thou hast power to make me a slave in thy will to "become another man's servant, and to limit me wages and "time. What Law hast thou for this? O man, fear the "Lord, and plead the cause of the innocent, and know that "one day thou shalt finde God will judge thee, and that "justly; and therefore be aware what thou dost, see that "thou act not against me in thy own will, one sentence and "clause of Law bring forth against me, let not thy will bee "a Law. I am no childe that thou needs to tender "any such thing to me as a Master. I deny it. And I "spoke to him that they called my Master: Friend, thou "wilt get no service of me against my will, yet idleness I "deny in myself, and declares against it in others, in my "calling and in my work I am, and he that called mee and "sets mee on worke is the Lord, which you know not. "Then they sent me to prison again; all this while my deer "fellow-labourer and fellow-sufferer was absent from me, "being not then had to prison by those people called "*Independants*, but was at liberty in his Lodging, where hee

"was all night, at an Inne in the Towne; but soon after "they had done with mee, they sent for him."

He pleads that he did not interrupt the Minister, but only spoke when his glass was run out.

He then details the examination of W.C., who, it appears, was staying "an an Inne at the signe of the "Bell in Maidstone." The questions and results were very similar to those of his companion. He then continues—

"When they had thus examined us severally, they put us "together, where I the said J. S. had been all night, and shortly "after the Goaler came and told us we had our liberty for "paying our Fees; we told him we could not pay; he said, "We must be paid. So he took us forth, and the said "*Chauntler* and another constable took us away by Warrant "with their black staves of power, to conduct us to another "prison, called the *Bridewell*."

He goes on to say—

"Thus were we carryed, as aforsaid, to that place where the "man took us into custodie, and then searched us narrowly, and "took our money, our Bibles, Gloves, Ink-horns, Knives, "Papers, and such things as we had in our Pockets from us, "and then had into a Room, where we were stripped naked, "and our Legs and Arms put in the Stocks, and there "whipped with cords in the sight of many, which forced "teares from our adversaries, and they that were to see "execution done desired him severall times to hold his hand "before he did, but he was as partiall in executing his office "as the Recorder and the Mayor was unjust in their bloody "proceedings against us, without any just colour of Law, for "he gave my deare fellow W. C. more stripes than I got, "though by their own sentence a lesser offender." After this they were ironed, and "the Executioner commanded us "to work," which they refused. After four days they were

released, and conveyed "from officer to officer to our own "country." Chantler burnt the papers found in their possession, "precious papers, which tended to the destruction of "Sin: To the advancement of Holines: That Satan's "Kingdom might be defaced," that people might be brought "from under the teachings of Hirelings, which *Jeremy* "cryed against, and from the teaching of Dumb Dogs and "Greedy Dogs, which can never have enough." A little more of this sort of language, and he adds—"In which "state you are *Godfrey*, *Allen* and *Chauntler*." "You exceed "the tyranny of the Bishops and Prelates, and Justices, and "Recorders which were in power then. *Lambert Godfrey*, "Recorder, *John Allen*, Mayor, John Chantler, you are "recorded to be persecuters of the Just and worse than your "forfathers."

Stubs also pleads that he did not interrupt the teacher at the Steeplehouse, but waited until his glass was run. He then continues—

"And whereas we were seized upon and apprehended, the "one at an Inne, the other at the Steeplehouse, neither of "us had any Law transgressed, wherein it doth plain appear "that it was onely your wills that were crossed."

They go on with more of this sort of thing, and intersperse their writing with much profanation, and wind up with a summons for Maidstone to

"Come to repentance, that for the time to come you "may be awarned, how you exercise your cruelty upon the "innocent, to that which is just in you all we speak, which "is your condemnation for your unjust proceedings. John "Stubs, William Caton."

The Printer, Mr: Giles Calvert, also has a fling at

"You at Maidstone who have shewed your unworthiness "in not receiving the Servants of the Lord," ending with "Remember in the day of your calamity and condemna-

"tion, that in your life time you were warned, and that "the Messengers of God were amongst you."

This remarkable effusion was "printed for Giles "Calvert," and was "to be sold at the Black Spread "Eagle, near the West end of Paul's. 1655."

The Corporation were reproached for not making an effort to keep the peace, and at last they issued the following extraordinary order:—

"July 20, 1656,

"Order against Intruders in the Church, and to the disturbers thereof—

"Whereas it is found by daily and frequent experience, "that divers heady and turbulent persons doe wander up "and downe, and sometimes intrude into Pulpitts and "Publique Meeting places, by law designed and appointed "for the due, orderly, and peaceable Publique Preachinge of "the Word, and Dispensing of the Ordinances of God, "by persons lawfully Authorised, and orderly approved, and "allowed thereunto.

"And sometimes in a confused, Tumultous manner "gather together greate assemblies and concourses of people "in open streets and Market places, and other open places "of concourse, upon pretence of Preachinge and Publique "Teachinge, whereas they have noe lawfull authoritie, "approbacion, or allowance to be Publique Preachers or "Teachers.

"And in trouth theire intent and designe is to vent theire "owne Giddy fancies sometimes in Raylings and Revileings "against Ministers, Ministry, and Ordinances of God, pub-"liquely owned and professed in this Nation.

"And sometimes in Horrid Blasphemies, to the great "griefe and trouble of spirite of all that have any love or "zeale to the trouth, institutions, and ordinances of Christ, "owned and professed as aforesaid.

"And oftentimes to the occasioninge of open Contradic-
"tiens, Contests, Debates, Wranglings, and Quarrellings,
"which sometimes proceed even to Fightings and Affraies,
"and Tumultous Breaches of the Peace—the proper and
"natural finity and effects of such kind of irregularities and
"disorders.

"The Maior, Jurates, and Commonality now assembled,
"consideringe the premises for preventing the aforesaid
"Mischiefs, and the secureing what in them lies the Peace
"and Quiet of this town in that behaulfe, Doe hereby
"signify and give notice unto all who may be concerned.

"That in case any Person or Persons shall intrude into
"the Publique Meetinge Place, or Parishe Church of this
"Towne upon any such pretence of Preachinge or Publique
"Teachinge, not beinge lawfully authorised or approved
"thereunto, or otherwise not haveinge the consent and
"allowance of the Publique Minister of the Towne, lawfully
"or by publique authority invested in the said Publique
"Place.

"That they will take care that such person and persons
"soe intrudeinge, shall be proceeded against by Action and
"Suite at the Common Law, as Intruders and Trespassers,
"by such theire unlawfull entry into and possessinge them-
"selves of the said Publique Meetinge Place, or Parish
"Church.

"And the care of such Action and Suite is hereby recom-
"mended to the Maior of this Towne for the time beinge, to
"be presented in the name of Maior, Jurats, and Com-
"monality of this Towne (In whom the Freehold and
"Inheritance of the said Publique Meetinge Place or Parish
"Church is by Special Charter and Graunt thereof to them
"and to theire successors); Or in the name of the
"Chamberlyn or Chamberlyns of the said Towne for the
"time being; Or in the name of such other person or
"persons, as to the said Maior for the time beinge by
"Counsell learned in the Law shall be advised.

"And it is further Ordered that this Order and Constitu-
"tion shall from henceforth immediately be of force, and
"not except any further meetinge at another Burghmote,
"any former order or constitution in such behalfe, to be
"contrary notwithstandinge.

"And further the said Maior, Jurats, and Comonalitie doe
"recommend it to the Care and Diligence of the Justices of
"the Peace of this Towne and Parish, to use all lawfull
"meanes for the timely preventinge and redressinge of the
"aforesaid Confusions and Disorders in the aforesaid
"beginings of them, which have such a natural and direct
"tendency to the aforesaid Disturbances of the Publique
"peace, by a timely proceeding and dealinge accordinge to
"Law with the aforesaid Authors and Ringleaders of them,
"whether in the said Publique Meeting Place, or other
"Publique Open Place in the Street, or elsewhere within the
"said Towne."

An arrangement seems to have been made by which Crompe was to be assisted, if occasion required, by Robert Ellis, Minister of Burham, John Elmstone, of Maidstone, John Davis, who had been appointed Rector of Otham in 1657, and Repent Nichols, who describes himself as "Preacher of the Word at East Farleigh," which same Repent Nichols managed about this time to intrude himself into the vicarage of Linton, and, if Hasted is to be credited, Nichols also took possession of the living of Barming.

The last Church orders issued by the Mayor and Jurats during the Great Rebellion relate to the purchase of a Bible which the Chamberlain was ordered, in June, 1658, to buy for the "use of the Corpora-

tion." It was described as "a Great Bible, newly "printed in the Eastern Languages." A "Lexicon "of the said Languages" was also to be procured, and the Recorder was to assist the Chamberlain in providing them.

The Bible having been procured, it was ordered, on the 20th of October, that it should "be disposed "of for publique use of such Ministers and others as "shall have recourse to the same for their reading "and studies," and to be placed until "further notice "in the Vestry Room of the Parish Church of this "Town, in some convenient press with shelves, and "chayned in a convenient manner."

Two keys of the Press were to be made, one for the Minister, and the other was to be left with the Mayor.

Crompe remained at All Saints' Church until the Restoration, when the Sequestrators were relieved of their charge, and the parish came again under the ecclesiastical jurisdiction of the Archbishop. The last time Crompe officiated at All Saints' Church was at a marriage, on the fourth of April, 1659, a very short time after which he quietly retired into private life; but being "wanted" at the Maidstone Sessions, in 1662, he was returned by the Court as "Non est inventus." He, however, was not molested, and died here in February, 1674. These facts are borne out by the Muniments of the Corporation of Maidstone, now preserved in their Record Room. It is necessary to

be particular over these dates, as Crompe has been repeatedly mentioned as having been ejected for nonconformity on St. Bartholomew's Day, August the twenty-fourth, 1662.

The Rev. John Davis, who had been appointed by the Archbishop to supersede Crompe, signs the Parish Registers early in the year 1661, and the same year enters the death of Mrs. Davis in the following way :—

"1661. August 21st. Elinor, wife ot Mr. John Davis, "Minister."

Thus contradicting the idea of Crompe's being in possession of the incumbency of the Church in the year 1662, and we think that his name, with many others, might safely be withdrawn from the "Two Thousand" who are supposed to have been ejected at the passing of the "Act of Uniformity." Newton's account of Crompe is very absurd; he says— "that after his ejectment in 1662, for nonconformity, "the Minister of Boxley admitted him into his "pulpit, and he preached often for him for the space "of two years." Palmer, in his "Nonconformists Memorial," makes the same assertion.

Crompe was possessed of a good property, and had married in 1654, Ann, the daughter of Henry Haule, Esquire, of the parish of Thurnham, by which he became a still richer man. In 1667, Crompe suffered a great misfortune in the loss of his son William, who died in May of that year. Crompe died on the 15th of July, 1667, during the fearful

visitation of the plague in the town, but not of that disease. At the time of his death he was forty-seven years of age. In 1649, he was complimented with the freedom of the borough, and the entry relating to him is—

"Sept. 20, 1649.

"John Crompe, clerke, eldest sonne of Mr. Thomas "Crompe, one of the Jurates of this Town, lately deceased, "made free gratis and took his oath."

Two years after Crompe's death, a person of the name of Gearing published and dedicated to Sir John Banks, Bart., of Aylesford, a Tract, entitled, "The Parable of the Great Supper Opened," being the substance, according to Gearing, of "Seventeen "Sermons preached on various occasions by Crompe"

Mr. Repent Nichols, who had assisted Crompe at the Parish Church, with the Restoration found his occupation gone. The livings of Linton and East Farleigh, which he had usurped, were of course filled with competent men; the vicarage of Linton being conferred on the Rev. Phineas Cosby in the month of September, 1660, and thus Mr. Repent Nichols was thrown on his own resources for a livelihood, nearly two years before St. Bartholomew's Day. In this dilemma he thought of opening a shop in Maidstone, but before he could do this, he must obtain the freedom of the town, or else submit to any fine the Corporation might chose to exact, and not only so, but he must also abjure the Covenant which he had taken in Cromwell's time.

In January, 1663, he made application to the Council for his freedom. The Corporation demanded

the sum of Five Pounds. Nichols refused, and forthwith opened his shop in Gabriel's Hill. The Corporation, not wishing to push matters to extremes, ordered him to pay one shilling per week, so long as he continued trading in Maidstone. This continued until April the 1st, 1665, when he was allowed to pay a reduced fine of Three Pounds. The money was paid, and Mr. Repent Nichols took the Oath of Allegiance to King Charles, and then maintained that—

"I, Repent Nichols, do declare that I hold there lyes "no obligation upon me, or any other person, from the "Oath commonly called the Solemn League and Covenant, "and that the same was in itself an unlawful oath, and "imposed upon the subjects of this realm against the known "laws and liberties of the kingdom."

Mr. Repent Nichols having thus expressed himself, was thereupon declared a freeman of the King's Town of Maidstone, and entitled to all the privileges as such.

The business seems to have prospered with Nichols, and he remained in the house on Gabriel's Hill until his death, which happened on the 27th of February, 1674. He was then described as an aged man. His first wife died in Maidstone in December, 1657. He married again in January, 1663, Mary Hyde, of this town, and his widow, still occupying the house on Gabriel's Hill, survived until February, 1679.

We have been thus particular in giving the history of Mr. Repent Nichols, because he—like John

Crompe and Whiston, has been placed amongst those who were ejected from livings in 1662 for Nonconformity, Crompe retired on the Restoration, Whiston left Maidstone voluntarily at the same time. The vicarage of Linton was conferred on the Rev. P. Cosby, by Archbishop Juxton, in the month of September 1660, and yet we are told by Calamy that Nichols was ejected by the Bartholomew Act, in 1662, from the living of Linton. From Loose, adjacent to Maidstone, Calamy tells us that Lock was ejected in 1662, but here we find that the Archbishop, in 1661, had taken this living of Loose into consideration, and had augmented the salary of the then incumbent, the Rev. Henry Walter.

If these instances can be found in Maidstone and its immediate neighbourhood, it is but reasonable to assume that errors of the like kind may be discovered in other localities. We should advise those who take an interest in this subject to consult those interesting records, the Parochial Registers, where they will frequently find incumbents mentioning the exact day on which they were inducted, and these incidents are often corroborated by similar entries in the Bishops' Registers.

CHAPTER XV.

1661 to 1711.

The Rev. John Davis; Church Inventory in 1667; A Gallery built; The Rev. H. Lynde; The Rev. Edward Roman; The Rev. Gilbert Innes; Alterations in the Church; Sir Jacob Astley; Innes' Letters; Dispute respecting the Clerk and Sexton; Industry of Innes; His Death.

Crompe as we have seen was succeeded early in 1661 by John Davis, also Rector of Otham. A better choice could not have been made, and it seems possible that Davis was preferred by the Archbishop to a stranger, from his knowledge of the inhabitants of Maidstone. The Prayer Book was again used in All Saint's Church, to the great delight of the congregation which now mustered in large numbers. Divine Service was celebrated; as in Wilson's and Crompe's time, at the west end of the nave. The earliest order of Burghmote after the Restoration is as follows:—

"April 23rd, 1663.

"Ordered that the Jurats should attend the Maior from "their houses to the Church to have Divine Service and "Sermon every Sunday Morning and Afternoon, in their "Gowns."

And unless excused by the Mayor for the time being, were to be fined one shilling for each absence, and every Sunday for several years after 1663 the Mayor and Jurats invariably walked to the Church according to this arrangement.

An Inventory of the Church goods was taken by the Churchwardens, in the year 1667, and is as follows :—

"A perticular of Bells, Plate, Lynnen, and other Uten-"sils belong to ye Church of All Saints, in Maydstone, in "1667."

ROBERT CALLANT,
THOMAS GRAVETT,
WALTER EYLES,
RICHARD WICKINGS,
} Churchwardens.

"6 Bells with Ropes well hanged in steeple,
"1 Large Clock and waights their,
"5 Books on Desks below ye ffont,
"1 Velvet cushin pnrple for ye pulpit,
"1 Large purple Cloth, with Silk and Gold fringed (pulpit),
"1 Desk purple Cloth with Silk and Gold fringe,
"1 Large Church Bible of ye new Translation,
"1 Service Book and small Prayer books for spetiall dayes,
"1 Greater Velvet Cushin in Mr. Maior's pew,
"1 Comunion Table: wyt a larpe purple Carpet of Silk and Gold fringed,
"1 Damask table Cloth and two Napkins,
"1 Table Cloth Fflagon fringed at ends (in vestry chist),
"1 Large Silver Fflagon: Sir John Ashly's guift,
"2 Large Silk on Challises,
"2 Silver covers to them,
"1 Large pewter Flagon,
"2 Small pewter Dishes,
"2 Small pewter plates,
"1 Lesser pewter Fflagon,
"4 White earthen Bowles,
"1 Table thier,
"1 Large wooden Coffer, Iron bownd, 3 lorks,
"1 Other old Chist with 2 lorks,

"1 Iron to hold an how'rd glasse,
"1 Large Clask Trunke to hold Carpets and Vestures,
"2 Surplus and one black hood for ye Minister,
"1 Old Church Bible,
"6 Bookes of old and new Testament; from ye Oxidnt all Languages,
"5 Wooden dishes to gather money in, a Stand,
"9 Formes.

The Church Rate of this year was doubled, to furnish sufficient money for the repairs of the Church and also for the "building of a Gallery therin," for the painting of which Gallery a Mr. Tapley was paid the sum of eleven pounds. On an alteration being made in this Gallery, or as it was afterwards called, "Scalding," it was ordered to be done with split deal and to be "coloured."

Davis was twice married, his first wife died in August. 1661. He married secondly, Catherine Dixon, of Maidstone, who survived him.

Davies died in July, 1667, and was succeeded by the Rev. Humphrey Lynde, who was also Vicar of the adjoining parish of Boxley. The Small Tithes of the parish of Maidstone were granted to Lynde and his successors by Archbishop Sancroft, in the year 1677. During the incumbency of Lynde the Town was in a very divided state owing to the political contentions arising during the latter part of the reign of James the Second. The town charters were surrendered, and the election of a Mayor and Corporation for party purposes caused some bitter feeling. Lynde however kept clear of all these

doings with one exception, when an endeavour was made to elect a party Churchwarden which at the time troubled the authorities, and they were summoned to attend before the Privy Council, but not before a Vestry Meeting had decided that the expenses of this proceeding should be defrayed out of the parish money by the Churchwardens and Overseers. The matter was however allowed to drop. In the year 1689, Mrs. Elizabeth Lynde, the wife of the Curate died, and Mr. Lynde did not long survive her, as he also died in September of the following year, 1690. During Lynde's incumbency the present communion rails were erected in the Church.

Lynde was succeeded by the Rev. Edward Roman of whom we have very little information in consequence of his occupying this position but a short time. He died in 1692, two years after his appointment. On Roman's decease, and before his successor was inducted, the parishioners held a vestry meeting and resolved that a new Pulpit and "Sounding board" should be erected, together with some alterations at the Communion Table, and "a new *pue* to be erected for ye churchwardens," and ordered to be placed "where it shall seem most convenient."

The Rev. Gilbert Innes, the next Curate, had been previously Vicar of Chislet, and subsequently Vicar of St. John, Thanet, where he was so popular that the inhabitants subscribed the sum of forty

pounds per annum for him as an addition to the Vicarial Tithes. Innes was presented to the Curacy of Maidstone by Archbishop Tillotson, in 1692, and brought with him the best wishes of his former parishioners, who prized him greatly for his earnestness and zeal as a clergyman. On his residing at Maidstone he found that the Hamlet of Loddington, situated in a remote part of the parish, adjoining Linton, had refused to pay the Small Tithes which were due to the Curate of Maidstone. This matter had been in dispute some years, and Innes in order to determine the matter, obtained a Decree in the Court of Exchequer, in the year 1707, which confirmed the Curate's right to these Small Tithes.

In the year 1695, Innes endeavoured to ascertain the exact population of Maidstone, he accordingly prepared a series of tables, entered into these particulars, such as the age and sex of each inhabitant. From his Statistics it would seem that the inhabitants then numbered 3,676, the burials annually, on an average of ten years previously, were 147.

The arrangement of the Church Pews had undergone many changes during the previous incumbencies. In the year 1699, it was resolved "that a "new pew shall be erected and built at ye South "Pillar against ye ffont, for ye Churchwardens and "Overseers to sett inn, in the roome of ye two "lowest pews." Many patchings and alterations had been made, and as is generally the case, with very

unsatisfactory results. At length, in order to arrange the Church with some like uniformity, a vestry meeting, convened on the thirteeth day of May, 1700, unanimously resolved that the Church be repewed, the expense to be borne by a rate specially made for that purpose, and that the Mayor for the time being, Mr. George Pound and Mr. Robert Salmon, should advise and assist the Churchwardens in the management thereof. This work was scarcely begun when all sorts of disputes arose with the joiners employed in making these alterations, namely, John Hooly and Richard Barker, the altercation and disorder continued for some time, when it seems the works were stopped by a kind of strike among the contractors. At this crisis Innes, assisted by Mr. William Post, Mr. Edward Dennis, Mr. Zachary Colinson, and Mr. Samuel Whittle, took the work in hand and determined to carry it on, to the consternation of the contractors, who threatened to commence an action against them for breach of contract. The parishioners, however, supported Innes and his assistants, and at a vestry meeting, held on the eleventh of July, 1701, it was resolved "That if the Joiner who had contracted for the "work do at any time bring an action against the "above parties, for new pewing the Church, that the "Churchwardens shall defend the same at the cost "of the Parish, and that any money due to the said "joiners, Messrs. Hooly and Barker, be tendered to "them according to their Articles of Agreement."

It happened that the joiners were not the only impediments in the way of the re-pewing of the Church, as one of the principal inhabitants was also exceedingly difficult to please. This was Sir Jacob Astley, the then owner of the Palace. Sir Jacob Astley held, with the Palace, by a special grant from the Archbishop, some pews situated in a conspicuous part of the Church, and in the matter of the re-pewing seems to have given a considerable amount of trouble, although Innes did everything in his power to propitiate the Baronet. Some letters written by Innes to Sir Jacob, between July and December, 1700, have been preserved, and, at the fourth annual meeting of the Kent Archæological Society, in 1861, were thus descanted on by Mr. Beresford-Hope :—

"In his first letter he informs Sir Jacob that "your seats shall be built at the public charge as the others are, if you please. The reason is because the parish is willing to leave it to the gentry to do something of themselves towards the beautifying of the Church as they shall think fit." He goes on to say that Sir Jacob is believed to have "more room in the Church than any gentleman or nobleman hath in such a town as this," and delicately reminds the worthy baronet that the Church possessed one "noble monument" of his predecessors respect for it in the shape of "a large silver flagon for the Communion, which holds a gallon." In the same letter the rev. gentleman informs Sir Jacob that the new pews will be somewhat differently arranged, "because

the labouring men and waggoners standing in the space where you and Sir Robert entered, and my Lady Taylor's and the other gentry's seats was offensive to them." Sir Jacob seems to have been fearful lest he should be deprived of an inch of the ample space apportioned to him, and several letters from Mr. Innes contain minute details as to the position and size of his pew, the rev. gentleman assurring Sir Jacob of his devotion to his interests, and that he will not lose anything by the alteration. The Norfolk squire is also informed that his pew shall be in no wife inferior to that of Sir Robert Marsham, and if the latter has carved work the rev. gentleman will take care to inform him. However, Sir Jacob seems to have been hard to please, for on October 12th Mr. Innes begins his letter—"Right Worshipful,—I am no less weary than you are about the seats. This business hath given both you and me the trouble of many letters, and I have had many hard words about them." He concludes his letter by requesting Sir Jacob, if he has anything more to say about the pews, to write a Mr, Pierce, observing, "I have bustled enough, *res est ad huc integra*, and I desire to be excused from meddling any more." However, the rev. gentleman does write again on the 21st of October. giving some particulars about the seats, and informing Sir Jacob that both his and Sir Robert Marsham's pews will "stand a foot above the rest of the seats on that side, and will look very noble." At the same times Mr. Innes expresses a hope that Sir

Jacob will leave the materials of his old seats to the churchwardens "to be employed with the other old seats for building a range of seats under the gallery, as it is intended for the ordinary sort of people." But perhaps the most curious ot the whole series of letters is the last, in which the rev. gentleman writes—"Right Worshipful—Your seats are furnished and the locks put on and the keys—one I delivered to Mr. Kingsley, another to my Lady Faunce, a third I have; the rest for the servants' seats Mr. French hath. I ordered my wife to take possession of your seat as your tenant and in your right. My Lady Faunce was angry at this, thinking it a disparagement to her that the parson's wife should sit with her, and told my wife that some did take notice of it that the parson's wife should sit above all the ladies." After stating that he directed his wife to sit there simply to assert Sir Jacob's right, the rev. gentleman proceeds—"The truth is my Lady Faunce is very uneasy. She pretends that you gave her leave to sit in your seat, and takes it ill that Captain Kingsley and his lady should sit in it, and brings in all her friends, every strange people that came from London to see her. On the other hand, Captain Kingsley takes it ill that my Lady should do this, he dwelling in your house; and Mrs. Kingsley takes it ill that my Lady's youngest daughter should take place of her in the seat because she is an Esq'rs eldest daughter, and the Captain is an Esquire by his offiee, and mighty animosities

there are between them upon this account. I told my Lady that if my wife should sit there none could be justly offended, for Mrs. French sits as high as my wife. My Lady Marsham's woman sits in her seat when she is not at Church, and my Lady Taylor's woman sometimes sits with her, and my wife nor I never were to be servants to any. I speak not this from ambition—what I have done in this matter is to serve you." The rev. gentleman then asks for instructions how to proceed, at the same time observing—"I will not presume to dictate to you who know better than I what is fit to be done. There is no gentleman in England who should live in your house would be more tender of your rights to preserve them than I am, or would pay your rent better. You may have it when it is due, or before if you have any occasion for it."

At length everything connected with the re-pewing was arranged, and the Church again opened for Divine Service. In considering this question of Innes re-pewing the Church, we must bear in mind the hideous appearance which it presented before the alteration. The ancient seats had disappeared, and pews erected in every conceivable fashion, shape, and colour—some of deal, some of oak and other woods. The gallery, erected in 1681, had been made, as we have seen, of split deal, and painted. A new pulpit had been manufactured in 1692 by Edward Wyden, at a cost of thirty pounds, and he had also at the same time erected an altar-piece, for

the sum of twelve pounds five shillings, so that the Church altogether presented a most incongruous appearance. Innes' alterations had at least this merit—that they presented a regularity of design and substantial look which the Church had not possessed for a century previously.

In the year 1707, Robert Webb was elected Sexton by the parish, which, with a previously disputed election of Parish Clerk, seems to have again raised the point as to whom the election of these officials was legally vested in. An arrangement was entered into between Innes and the parishioners, subject to the approval of the Commissary-General, Dr. Wood, which settled this matter, judgment being given in this form :—

April, 1708. "Upon hearing the matter in difference be-"tween Mr. Innes, Clerk, curate of the Parish Church of "Maidstone on the one part, and Mr. Whatland, Mr. Swin-"nocks, Mr. Wall, and Mr. Taylor on the other part, pa-"rishioners of Maidstone aforesaid, on behalf of themselves "and others of the said parish, touching the right of "election of the Parish Clerk and Sexton.

"It was owned by the said parishioners that the right "and custom to chose the said Parish Clerk was and is in "the Curate of the said parish.

"It was likewise owned by Mr. Innes that the right and "custom to chose a Sexton for the said parish was and is in "the parishioners there for the time being.

"But it not clearly appearing to the Court what wages, "stipend, or salary were respectively due to the said Clerk "and Sexton, the Judge did order that public notice should "be given in the Church of Maidstone on Sunday next, "after Divine Service, for the Curate and parishioners to

"meet some day in the week following, and to consider "what Wages or Dues to be paid respectively to the Clerk "and Sexton for the future, to which the Curate and "parishioners readily and willingly consent to do."

Pursuant to this order a Vestry Meeting was held on the 20th of April, 1708, and it was agreed that the Sexton was to be paid the sum of six pounds per annum, from the rate, for his services, which included, amongst other duties, that of looking after the Clock and Chimes, and also ringing the "Corfew Bell," as had been customary in former times.

Shortly after this the Sexton was threatened with an action-at-law for performing the services required of him in his vocation, and the consequence was another Vestry Meeting, which resolved that "in "case any difference arise, or any suit be com- "menced against the Sexton by reason of the orders "of Vestry, that the Churchwardens shall pay all "costs and charges of the same out of the Church "rate."

The Clerk's salary, however, was suffered to get into arrear until the year 1711, when another Vestry Meeting was held to consider the matter. It was then stated that the Clerk had not been paid for three years, so it was agreed that the Clerk should be paid six pounds, together with an additional four pounds for attending the Church Services. In case, however, both offices of Clerk and Sexton should be hereafter united, the extra four pounds should not be paid; and thus ended the great controversy which had arisen during Barrell's incumbency.

Innes kept a very exact account of all his parishioners, and in the course of his enquiries found that some had been baptized by the Presbyterian Ministers of Maidstone, Messrs. Perrot and Durrant. From the year 1692 to 1707 the total number was but twenty-two—a small proportion compared to the one thousand nine hundred and ninety baptised in All Saints' Church in the same period, but it was quite enough to concern Innes, who used every effort to unite these people with the Church congregation. A list, written by Innes, of these twenty-two baptisms is still preserved, but does not contain a single name now known in connection with the history of Maidstone. Four of them were members of one family, four of another household, and one came from the parish of St. Martin's Outwich, London.

Innes was a model of a working clergyman, His personal example effected a great improvement in Maidstone, and great were the lamentations at his death, which happened on the 5th of May, 1711, having been incumbent of Maidstone nineteen years, during which time he had gained the esteem and respect of all his parishioners.

CHAPTER XVI.

1711 to 1747.

The Rev. Dr. Woodward; Establishment of the Blue Schools; The Rev. Samuel Weller; A fire in the Church; The Parish Library; List of Subscribers; Destruction of the Spire; Erection of the Organ; George Launders.

Innes was succeeded as incumbent of Maidstone by the Rev. Josiah Woodward, D.D., in the year 1711. He had previously been minister of Poplar, near London, and had so much distinguished himself as to attract the favourable notice of Archbishop Tenison. In the year 1696, a society was established bearing the curious name of "The Society for Reformation of Manners in the City of London," and Dr. Woodward was selected to preach the first sermon on behalf of the new association. This he did in the month of December, 1696, and the sermon was printed, and obtained such a large sale, that a second edition was issued in 1696. It bore the title of "The Duty of Compassion to the Souls of others in endeavouring their Reformation." Dr. Woodward also printed several other sermons, the chief which seems to have been a volume of sermons preached as Boyle's Lectures. They are entitled "The Divine Origin and Incomparable Excellency of the Christian Religion." Educational matters seems to have engaged a considerable part of Dr. Woodward's time, and to his zeal and energy we

owe the foundation and establishment of the Maidstone Blue Coat Schools. Divine services were held by Dr. Woodward in the Church once a month, on the Friday evenings before the administration of the Lord's Supper. On the ensuing Sunday Dr. Woodward preached the sermons, and the collections after these discourses were applied to the uses of the Blue Schools. Unfortunately for Maidstone, Dr. Woodward died on the 6th of August, 1712, the year after his appointment to the incumbency. His last publication was "The Divine Origin of Civil Government;" A sermon preached at the Parish Church "of Maidstone, in Kent, at the election of Mayor for "that Corporation, November the 2nd, 1711. Pub- "lished at the request of the Mayor, Jurates, and "many gentlemen, and other inhabitants of Maid- "stone."

Dr. Woodward had been assisted in the discharge of his sacred calling by the Rev. Samuel Weller, L.L.B., Fellow of St. John's College, Oxford, and on Dr. Woodward's death was appointed by the Archbishop to succeed him as Curate of Maidstone. Weller was also rector of Newchurch and Sundridge, in this county.

In the year 1715, a fire, likely to have destroyed the Church, took place. Fortunately it was discovered in time to prevent any great destruction. The old roofs had given unmistakeable evidences of decay, and every year it was the custom to employ men to look for delapidations, and during one of these annual searches the fire originated.

Some years before this time, there had been a desire to form a Parish Library, and an Act of Parliament passed during the seventh year of the reign of Queen Anne, stated that the "provision for "the clergy is so mean, that the necessary expence "of books for the better prosecution of their studies, "cannot be defrayed by them," and as several charitable and well-disposed persons had of late years erected libraries, provision was made by which the Incumbent of the parish was made responsible for the safe custody of the books, and in case of any being wrongfully detained, an action of Trover might be brought, and *treble* damages, with full costs of the suit, recovered. The Archdeacon was also to enquire at his Visitation of the state of the library, and to amend and redress grievances of the same. At the death or removal of an incumbent, the churchwardens were to lock up the library, and it was not to be opened again until the new Incumbent should be inducted. A book was to be kept to register all benefactions, and by whom given. In case of any book being lost, a warrant was to be issued by a justice to search for the same.

Encouraged by this Act, the inhabitants of Maidstone resolved to fit up the Vestry Room with shelves and other conveniences, for the reception of books. The following then presented books to the Library,—Lord Romney, Dr. Primrose, Rev. Mr. Milmay, S. Foster, Thomas Hope, Mr. Kirby, Mr. Chadwick, John Godden, Dr. Tournay, Rev. Dr. Bateman, J. Hamilton, Marriot Pott,

John Barrington, Joseph Smallvell, W. Hamilton, Sir Thomas Colepeppyr, Mr. Duly, Rev. A. Young, Rev. John Lewis, Rev. Mr. Craddock, Rev. C. Lamb, and Richard Hunter; these gentlemen presented one volume each. C Dubois, Rev. Thomas Payne, Thomas Bliss, Mr. Curteis, Rev. W. Jacomb, Rev. Peter Innes, (Rector of Kingston) each gave two volumes. The Rev. S. Weller, Robert Evernden, (of Harrietsham) and Mr. Savage presented three volumes each. R. Meredith, Esq., nine volumes. The Honourable J. Finch, eleven volumes, and Newton, the historian of Maidstone, gave his "Life of Bishop Kennet."

To this collection was afterwards added a large number of books, formerly belonging to the Rev. Dr. Bray, incumbent of St. Botolph's, Aldgate, who had desired them to be sold for the sum of fifty pounds, on condition of their being placed in some Corporate Town of the south of England, for the use of the parishioners as a parochial library. This offer had been eagerly caught at by Mr. Weller and his friends, who raised the necessary amount between them.

The following is the list of Subscribers as afterwards placed in the Vestry Room.

"A List of the Subscribers' Names for the Parochial Library, in the order wherein they subscribed :—

	£	s.	d.
"Mr. Waterhouse, Rector of Langley	2	2	0
William Horsmonden Turner, Esq.	3	3	0
Mr. Smith, Minister of Chart.....	1	1	0

Nicholas Toke, Gent.	1	1	0
Mr. Muriell, Minister of Debtling	1	1	0
Mr. Walwyn, Mastr of the Grammar Schole of Maidstone	1	1	0
Mr. Jacomb, Minister of Marden	1	1	0
Mr. Allen, Minister of Muston	1	1	0
Sir Philip Boteler. Bart.	2	2	0
Lord Fairfax	2	2	0
Samuel Fullagar, Gent.	1	1	0
Robert Lacy, Gent.	1	1	0
Mr. Deodatus Bye, Clerk	1	1	0
Mr. Davis, Minister of West Farley	1	1	0
Sir Walter Roberts, Bart.	2	2	0
John Greenhill, Gent.	1	1	0
Mr. Barrell, Minister of Boxley	2	2	0
George Faunce, Esq.	1	1	0
Mr. John Fuller, Minister of Yalding	1	1	0
Sir Robert Furnes, Bart.	2	2	0
Honble. John Finch	6	5	0
Mr. Samuel Duke, Surgeon	1	1	0
Mr. Broomfield	1	1	0
Lady Thompson	4	4	0
Mr. Somerseales, Minister of Doddington	6	6	0
Mr. Saml. Weller, in addition to the incidental expences in transacting this affair	2	15	0
	£50	0	0"

In the year 1736 a catalogue of all the books in this library was taken by Mr. Weller, and printed at the expense of the Rev. John Lewis, incumbent of Margate, and distributed amongst the inhabitants of Maidstone. It is now scarce, but two copies are preserved in the Charles Museum.

In the year 1721 a resolution was made that the Church should be re-roofed, and a faculty was actually granted by the Commissary General for that purpose. This proposition, however, was not then carried out, and the old roof was rendered sufficiently secure for the time by repairs. In the same year a new clock was erected in the tower, the Chimes repaired, and the Bells re-cast by Phelps, of London.

In the month of November, 1730, a sad calamity happened to the Church. This was the destruction of the Spire.

On the night of the 1st of November, a violent storm, accompanied with much thunder and lightning, visited this town, and raged with great fury for several hours. At two o'clock the next morning the inhabitants were roused by the alarm that the Church was on fire. It was ascertained that the lightning had struck the ball at the top of the Spire, which was burning downwards. The Spire, which was supposed to be coæval with the rest of the Church, was built of oak timbers, bound together with supports of the same material and iron. Steps were placed in the inside for the convenience of repairs. The exterior was covered with lead. As the fire raged the molten lead poured down on the roof of the south aisle of the nave. This did not long bear its fierce burden, and soon gave way. The greatest alarm was felt lest the ancient roof of the nave, which was exceedingly dry, should ignite.

Men were placed in directions consistent with their safety; and fortunately, owing to the river being so close, a plentiful supply of water was procured, and, with the exception of the hole made in the roof of the south aisle—through which nearly all the molten lead poured down into the Church beneath—the body of the Church fortunately sustained but little injury. The height of the Spire, from the battlements of the tower to the ball, was eighty-two feet six inches, from the ball to the top of the vane twelve feet, thus making the total height of vane from the ground one hundred and seventy-two feet, allowing seventy-eight feet for the height of tower. The inhabitants exerted themselves most creditably in the successful endeavour to save their Church, and an eye-witness of the period, who speaks of the narrow escape of the remainder of the building, commends them very highly for their efforts.

The old lead was afterwards gathered together, sent to London, and sold for the sum of forty-one pounds, fifteen shillings, and sixpence.

The expenses of the Church had in the previous years amounted to about sixty-four pounds, produced by the usual sixpenny rate; this year, owing to the fire, the sum expended in getting the Church again into order, was one hundred and forty-five pounds, sixteen shillings, and fivepence three farthings.

The massive old oak beams, and part of the framework which supported the Spire, still remain

under the leads of the tower. Some of the ancient timbers saved from the fire were afterwards used in reconstructing the supports of the lead flat. They are in places much charred, but were found to be sufficiently strong for the purpose of repairs.

A few years after this it was resolved that an Organ would be a great improvement to the Services of the Church, which had been without an Organ since the Great Rebellion. It was suggested that an instrument would be of considerable assistance to the officiating clergyman, as the duty was for that period very heavy.

There were three full Services, with Sermons, on Sundays; Morning prayer every day in the week; on Saturdays, Holy days, and during Lent, Morning and Evening prayer; on Wednesdays and Fridays the children were catechised; Holy Communion was administered on the first Sunday of the month and all great Festivals, and Sermons on the various State Festivals.

The proposal for the Organ was warmly received, and at a meeting of the Vestry held December the twelfth, 1746, it was unanimously agreed to erect an Organ, to be purchased by voluntary subscription. A committee of parishioners were appointed to make and receive proposals from Organ builders for erecting the instrument.

An agreement was entered into with Jordan, the Organ builder of London, for an instrument with two

rows of keys, containing seventeen stops. The Organ was in such a forward state, that the Vestry were enabled on the fifth of October, 1747, to elect Mr. George Launders as Organist at a salary of thirty pounds. For this sum he was to play the Organ at the Services on Sundays, and a further sum of ten pounds per annum from another source to teach the children of the Blue Schools one hour a week in psalmody. He was also to enter into an agreement with the Churchwardens and parishioners to reside in Maidstone for seven years, which agreement he consented to. Launders occupied this position until his death, which happened on Saturday, the eighteenth of April, 1795. In 1792 he generously expended more than one hundred pounds in improving and adding new stops to the Organ.

CHAPTER XVII.

The Rev. John Denne; Corporation Order; Riot at the Prison; Consequences to Mr. Denne; The Church Roofs; The Bells; The Curfew Bell; The Re-roofing of the Church.

The Rev. Samuel Weller, who had been incumbent of Maidstone for forty-one years, died in January, 1753, and was succeeded by the Rev. John Denne, also Rector of Copford, Essex. One of the first sermons preached by Denne was before the Mayor and Corporation, on the occasion of the election of a new Mayor. This discourse was afterwards printed.

An order was passed by the Corporation, in May 1758, setting forth that it was "found necessary and "expedient for the good order and government of "this Town and Parish to sustain and preserve the "dignity of the Corporation, and that some of the "Jurats and Common Councilmen of this Town and "Parish attending the Mayor in their gowns to and "from Divine Service, on the Lord's Day, will "greatly contribute thereto." It was also ordered that the Mayor's salary should be increased to £50 per annum, "towards defraying the charges of "keeping a decent table, and entertaining at Break-"fast and Dinner such of the Jurats and Common

"Councilmen of the said Town and Parish as shall "from time to time attend and accompany the said "Mayor in their gowns to and from Divine Service, "and other expenses incident to the office of "Mayor."

For a short time this order was acted upon, but it was repealed in August, 1759. The Corporation however, continued to attend the Church in State, on Sundays, and other special days.

In the year 1765, a most unfortunate event took place in connection with Mr. Denne, who happened also to be the Chaplain of the County Goal, then situated in King Street. On Wednesday, the 7th of August, whilst officiating at the Divine Service in the Hall of the prison, which served for the purposes of the Chapel, a Riot broke out amongst the prisoners. Two desperate Italians, named Pigano, and Benevenuto, then under sentence of death, possessed themselves of the firearms and cutlasses, which had been most imprudently kept hung up in the Hall from the first erection of the Goal, in the year 1746. As may be imagined, a fearful struggle took place, and in the contest John Stephens, keeper of the prison, and John Fletcher, a warder, were killed by the Italians. The prisoners then proceeded to make themselves masters of the prison. All the lead they could find, including the pump, was cut up and made into slugs, and thus armed they sallied forth into the town, firing on the inhabitants who attempted

to oppose them. Many volleys were fired on both sides before the prisoners, fifteen in number, escaped having been engaged nearly the whole of the day in effecting their liberation; they then endeavoured to make their way to Sevenoaks. As this happened before the establishment of the Depot in Maidstone, the aid of the military could not be immediately procured. Soldiers, however, arrived late in the evening, and set off in pursuit and overtook them, when they retreated to a wood. A regular battle took place, and at last the ringleaders Pigano and Benevenuto were shot, fighting most desperately to the last. The remainder of the prisoners surrendered. and were afterwards executed.

The unfortunate Chaplain, Mr. Denne, was most unceremoniously treated by the prisoners during the affray, and after their escape from the prison, Mr. Denne was found under a heap of rubbish, to all appearance dead. He however revived, and to a certain extent recovered, but the shock to his system was so great that he suffered for the remainder of his life—thirty-five years—from what was then called an intermitting fever of the mind. It was found necessary to have an assistant Curate to manage the most imfortant duties for him; accordingly the Rev. R. Bassett, and in 1777, the Rev. Richard Hodgson were appointed, and for some years performed this office. The Rev. James Reeve was afterwards selected for this duty in the year 1788.

In the year 1774, the state of the Church roofs was again prominently brought forward. Great fears were expressed regarding their safety, and at a Vestry Meeting held in May, an endeavour was made to do something in the matter. It ended in a resolution to ceil the roof of the Nave, from funds raised by a Church rate, but this plan could not be carried out at the time, and the old roof was again repaired.

The next important event in connection with the Church, was the recasting of the Bells. The Church had possessed these appendages from the time of its completion, and they are mentioned in several ways before the Reformation. In the will of Dr. Lee, quoted in a former portion of this work, we find him in 1494 leaving sixpence as a payment for ringing the fourth Bell at his death, for the space of fifteen minutes. We should infer from this that the fourth bell was the "great Bell," and in fact that the Church possessed only four Bells for ringing purposes.

In the reign of Edward the Sixth, 1546, the inventory of Church goods states that there were "in ye steeple five Bells, and one lyttle Bell called ye Morrow-mas-Bell."

The "Morrow Mass" Bell, which its name fully explains, was not rung in peal, as generally they were of a high pitch. Some of these latter bells have remained in Kent under the name of Sermon Bells.

After this occasional mention is made of them, and the following, being a few of the extracts relating to the Bells, are taken from the Chamberlain's accounts. It has been already stated that the Bells were purchased by the Town, at the Reformation, of the King's Commissioners.

1582.—Paid to the Ringers ye vii. day of Novr., being the remembrance of the Queen's Coronation, to us	0	3	4
1599.—Paid upon the Coronation daie to the Ringers in joye of her Majesties longe and gracious reigne	0	3	4
1623.—Given to the Ringers for wrynging at our Prynce's come home	0	3	4
1643.—Paid the Ringers at Mr. Maior's election...	0	3	4
1660.—Ringers at the King's proclayming	1	0	0
1660.—Ringers at the Coronation of the King ...	1	2	0
1660.—Ringers on the 29th of May	0	10	0
1661.—Ringers at the Queen's arrival	0	10	0
1666, June 6th.—To the Ringers when the last Duch fight	0	10	0
1666, July, 25th.—To the Ringers when the Duke of Monmouth came to town	0	10	0
1666, Aug. 26th.—To the Ringers five shillings for a thanksgiving against the Duch	0	5	0

The Church inventory of 1667 also includes the "Six Bells with Ropes well hung'd in steeple." In 1678 the great Bell was recast, and the whole of the bells, six in number, were rehung. The work of recasting the large bell was committed to Mr. Hodson, who received fifty-seven pounds, five shillings, and one penny for his trouble.

Most strange it is to find that Hodson was commissioned *during the Common-wealth* to recast the five Bells of the Church of Milton-next-Gravesend. Each of these bells has an inscription "John Hodson made me, 1656."

Another recasting of Church Bells during the Commonwealth it seems took place at Boxley, when the work was executed by one M. Darby, in 1652. Recasting Bells at this period was of exceeding rare occurence, and any instances which can be authenticated deserve to be recorded.

A Vestry of Maidstone in 1689 directed that "the Bells shall be amended as the "Churchwardens shall direct." In 1719 we find mention of a seventh Bell which had been damaged in some part, and was repaired at a cost of two pounds. The same year they underwent a further repair. These repairs seem to have been unsatisfactory, as in 1721 it was resolved that the Bells should be recast by Mr. Phelps, of London, without any abatement of metal. This work was most successfully accomplished, and no repairs are again mentioned until the year 1762, when it seems that the Tenor Bell was recast by Jannaway, at an expense of forty-one pounds. In 1783 the Bells were again in an unsatisfactory state, a meeting was held, and the following committee appointed, to whom was delegated the control of everything relating to this subject. Messrs. Roffe, Stunt, Launders, Davis, King, and Cutbush.

These gentlemen reported in 1784, that after many committee meetings, "They had come, "to the conclusion that it was desirable to enter into "an agreement with Messrs. Chapman and Mears, of "Whitechapel, Bell-founders, for casting eight new "good and musical Bells, the tenor to weigh thirty "cwt., and the rest in progressive proportion, and "on D, the whole to weigh about six tons, more or "less, at £6 per cwt., £720; eight new clappers, "£10 10s. 0d.; hanging, £59 10s. 0d.; carriage, "£16 5s. 0d. The founders to take the old Bells, "computed at six tons, at £52 0s. 0d.; also to war-"rant the Bells sound and good for a year, the music "of which is to be left to the judgment of Mr. "Launders, the Organist." £246 2s. 6d. was to be paid on the first of July, and the remaindar on the first of January, 1785. The recommendations of the committee were carried out, and when the work was accomplished, the Bells were "opened" by the Leeds ringers, and a grand performance afterwards took place by some ringers from London.

This year also witnessed the discontinuance of the ancient custom of ringing the Curfew Bell, which was suppressed by the following order of vestry:— "Whereas the ringing of what is commonly termed "the Corfew Bell in the winter is useless and an un-"necessary expense to the parish, it is therefore "order'd that the same be discontinued for the "future." It was also directed that none but acknowledged ringers should be allowed to enter the

belfry, unless with the consent of the Minister and Churchwardens, as much damage had frequently occurred from this cause.

The state of the roof again attracted attention in 1785, when repairs were executed amounting to the sum of twenty-nine pounds. This sufficed until 1788, when the roofs presented such a serious state of decay, that a minute survey was determined upon, and a committee were empowered to report upon it.

In July the Committee reported that they had caused the lead to be taken off from several parts, and the girders to be bored in places. They found that many of them were in a state of decay, and were of opinion that to put the whole roof in good repair, so as to last for ages to come, would be attended with considerable expense, and that it would be for the interest of the Parish to take of the whole, and put on an entire new roof.

In January, 1789, the Committee's recommendation was agreed to by the Vestry, and the following announcement made its appearance :—

"Maidstone, Jan. 12, 1789.

"The Committee for putting a new roof on the "middle aisle of the Church have agreed upon the "following—

"The roof to be wholly of fir timber, except the "plates, which are to be of heart oak.

"The covering to be of the best Westmoreland "slate, and—

"The ceiling to be flat and plain, with a Doric "block, plaistered cornice and flower to encircle the "iron of the chandelier.

"And they do hereby give notice that they shall "meet at the Bell Inn, Maidstone, on Wednesday, "22nd instant, at four o'clock in the afternoon, to "receive proposals for the same—

"And all persons willing to contract are to deliver "at the Bar of the said Inn plans of the said roof and "ceilings, with separate estimates of the different "works, and of the expense of a scaffolding for the "same, sealed up.

"It is expected that the person contracting will "give security for the due performance of their con-"tract.

"N.B.—The Committee propose to sell the lead, "timber, &c., of the old roof by auction, of which "timely notice will be given."

Some disagreements having taken place with the Committee respecting the details, they declined acting under the rules proposed by the vestry. Another meeting was held on the 20th February, who appointed a fresh Committee. To these gentlemen was delegated the new roofing of the nave. In July of the same year the vestry resolved that the roofs of the north and south aisles should also be taken down, and rebuilt according to the four plans then laid before the meeting, and that the same be covered with copper, as the recommendation of the surveyor,

to be finished in the most expeditious manner, and that the Committee now employed on the roof of the nave, with the assistance of the surveyor, superintend the future business in the same manner as that already began.

The payment of the Contractors was to be mad by a sufficient sum to be borrowed on the security of the Minister and Churchwardens for the time being, the interest not to exceed five per cent., and by a rate of sixpence in the pound. The borrowed money was to be discharged at not less than £100 per annum.

In March, 1790, it was ordered that a new doorway should be made to the North entrance, in place of that then made use of, the design of which was furnished by the Surveyor who was then superintending the new roofs. An attempt was also made to move the Pulpit from the west end of the Church, but this was negatived, and the work continued without interruption throughout this and the succeeding year.

The old roof was disposed of by public auction. The lead was sold for £826; a part of the old timber was bought for £30; and the remainder of the ancient woodwork was sold for the sum of £15 8s. 4d.

The total cost of re-roofing the Church, with a few other payments, amounted to upwards of three thousand pounds.

The last public notice in connection with the re-roofing was as follows:—

"Maidstone, April, 1794.

"The Committee for managing the repairs and "alterations of the Church being desirous of finally "closing their accounts as soon as possible, give "notice to all persons having any bills due for work "done as above, to send in their respective demands "on or before Friday, the 2nd of May next, that the "same may be forthwith examined, in order to their "being discharged with all convenient expedition."

In order to pay the remaining accounts, Vestry meetings were held on Nov. 12, Nov. 19, Nov. 26, Dec. 10, and Dec. 24, but adjourned on each of those days for want of a sufficient number to constitute a Vestry. The arrears, however, were afterwards paid from a further sum of £345 borrowed for this purpose.

On Saturday, the 18th of April, 1795, the situation of Organist became vacant by the death of Mr. Launders, who, from his infirmities, had been unable to perform the duties of the office for some years previously. The Vestry having decided that only those resident in Maidstone should be allowed to become candidates, Messrs. Baily and Davis commenced canvassing. On the eighth of May the election took place. The candidates were proposed by their respective friends, and the close of the poll declared a majority of 25 in favour of Davis, who, however, died in August, 1797.

In the year 1800 the Rev. John Denne died, at

the age of 74, and was succeeded in the incumbency by the Rev. James Reeve, who had officiated as Curate for many years previously.

CHAPTER XVIII.

1812 to 1854.

Re-establishment of the Evening Services; The Church Roofs again; The Archbishop's Chancel; Death of the Rev. James Reeve; The Restoration of the Church.

Nothing of importance occurred in connection with the Church until the year 1812, when Sunday evening services were re-established.

The subject of the Church roofs was again brought under the notice of the parish. A report was made under order of vestry, which stated that the copper covering being taken off in several places of the side aisles, and on examining the timber framing underneath, it was found, with the exception of the roof of the south aisle of the Choir, to be in a very dangerous and decayed state, so rotten that in many places the timbers crumbled into dust as soon as the copper was taken off. No repairs could be made, and new roofs were imperatively demanded.

The ceilings, with their timbers erected in 1794, however, remained perfect. The cause of decay was proved to be owing to the want of a proper ventilation between the ceilings and the copper roof.

New roofs were accordingly ordered, and erected in 1822, paid for by a shilling rate. At the same time the hideous round skylights, which used to light the galleries, were taken down. The alterations cost one thousand and ninety-seven pounds.

During these repairs a discussion arose between the Parish and the lessee of the Archbishop's tithes respecting the liability of the lessee to keep the Chancel in repair. This had been a debateable question for more than two centuries, and several times legal proceedings had been threatened or commenced, and the matter was not finally set at rest until the year 1852, when the opinion of Dr. Travers Twiss being obtained, it was agreed between the Archbishop of Canterbury and the Vestry that the Chancel "shall be deemed to include only the space "on the eastern side of the great centre arch at the "east end of the Nave, with the three walls, the "pillars, arches, windows, buttresses, and appurte-"nances, from the foundations to the top of the "walls surrounding the same on the east, north, and "south, including the roof and all the plastering "thereof, the steps and pavements, with the Screens, "Stalls, and Rails therein, and the Chancel so defined "is repairable, and shall be repaired, by the Arch-"bishop of Canterbury, the Impropriator for the "time being of the said Rectory, his successors and "assigns."

A proposal was made in 1823 to remove the North and South galleries, but this met with such opposition that it was negatived, and the South gallery rebuilt. The same year the parishioners, thinking that the Service conducted at the east end of the Nave would be preferable to the custom which had prevailed of having it performed at the West end, made applica-

tion to the Ordinary for permission to erect a temporary desk and pulpit at the East end, in order that they might judge of the effect of the proposed alteration; and the parishioners thinking that the change would be advantageous, it was resolved that the pulpit and reading-desk should be permanently erected at the East end.

The Rev. James Reeve, who had discharged the duties of Incumbent for upwards of fifty years, died in March, 1842, and was buried on the twentieth of the same month in All Saints' Church. The shops of the town were closed, and the funeral procession was preceded by the girls and followed by the boys of the Blue Coat Schools—a charity which had long enjoyed the careful supervision of Mr. Reeve.

Mr. Reeve was succeeded by the Rev. William Vallance, who preached his first sermon on the first of May, 1842, the text being taken from Judges iii., v. 20, "I have a message from God unto thee." The time of the Service was now altered to half-past ten o'clock, instead of eleven, as fixed at the Restoration in 1660.

Preparations were made for a thorough restoration of the fabric of the Church. The font was cleansed of its blue and yellow paint, and the columns cleansed of the whitewash in the years 1842, 1843, 1844, and 1845.

The Organ was repaired by Bishop, and opened on Sunday, the 28th January, 1844.

Mr. Saunders, the organist, dying in June, 1845,

the Vestry decided on electing an organist at the old salary of £40 from the Church Rates, which was carried after a poll, the numbers being 587 against 493; majority, 94. There were two candidates, and after another poll, Mr. Hoadly was elected Organist by a majority of 36. In the years 1848 and 1849, the Church was restored to nearly its present appearance. The Tower was repaired, and a faculty was procured for the removal of the North and South galleries, for repewing the Church, and for relaying the floor where necessary, the funds in this case being provided by subscription.

On Friday, the seventh of September, 1849, the Church was reopened by Archbishop Sumner, the order of procession being as follows:—

The Architect,
The Churchwardens,
Sidesmen,
The Mayor,
Chaplain,
Town Clerk,
Aldermen and Town Councillors,
The Clergy of Maidstone,
The Officiating Clergy of the Parish Church,
The Archbishop of Canterbury,
The Chaplain,
The Archdeacon,
Dean of Rochester,
Rural Deans,
and
Sixty Clergy of the District.

In this order the procession entered the Church from the West door, and moving up the Nave, took the various seats appropriated for them. The Archbishop preached from Psalm xxvi., v. 8, "Lord, I "have loved the habitation of Thy house, and the "place where Thine Honour dwelleth." After the sermon the Archdeacon read the Communion Service, and the sum of £150 was collected at the Offertory.

On the thirtieth of January, 1852, a Vestry resolved that "the Organ be removed from the south-west "corner of the Church, and replaced over the Vestry, "the Rev. William Vallance, the chairman, un- "dertaking to exonerate the Parish from all expenses "attending the same." The exterior of the Vestry was also restored to its original height.

In the year 1854 the Rev. William Vallance removed to Southchurch, Essex, and was succeeded in the perpetual curacy of Maidstone by the Rev. David Dale Stewart.

CHAPTER XIX.

Incumbents, Churchwardens, Organists, Parish Clerks, and Sextons of Maidstone.

INCUMBENTS OF MAIDSTONE

As Rectors.

	A.D.
William de Cornhull	1205
John Mansell	1263
Ralfe de Farnham	1279
Nicholas de Knowle	1287
Stephen Haselingefelde	1310
Hugh Polegnini	1366
Robert Sibthorpe	1381
William de Tyrington.....	1394
Guide de Mone	1396

As Masters or Wardens of the College.

John Wooton	1398
John Holond	1418
Roger Heron	1419
William Duffield	1430
John Darrell	1441
Peter Stackley.....	1444
Robert Smythe	1450
Thomas Bullyn	1458
John Freestone	1470

John Lee	1470
John Comberton	1494
William Grocyn	1506
Thomas Penyton	1519
John Leffe	1530

As Curates to the Archbishop.

Sir John Porter	1540
Sir Thomas Pyne	1540
Ralph Pearshall	1549
Richard Auger	1551
John Day	1553
Thomas Tymme	1571
Richard Storer	1573
Robert Carr	1582
Robert Barrell	1618
Samuel Smith	1643
Thomas Wilson	1644
John Crompe	1653
John Davis	1661
Humphrey Lynde	1677

As Perpetual Curates.

Edward Roman	1690
Gilbert Innes	1692
Josiah Woodward	1711
Samuel Weller	1712
John Denne	1753
James Reeve	1800
William Vallance	1842
David Dale Stewart	1854

CHURCHWARDENS OF MAIDSTONE.

The number of Churchwardens of Maidstone has been very unsettled until within a very recent period. Sidesmen were not in vogue in Maidstone until about the year 1700.

1542.
Richard Basse
George Pynde
Henry Faunt

1543.
Richard Basse
Thomas Brooke
George Pynde

1544.
John West
James Barrett

1546.
Robert Balsar
James Barrett
Robert Hylles

1547.
Robert Balsar
Thomas Benet
George Pynde

1548.
Robert Balsar
Nicholas Asten
Richard Nelson
John Goseling

1549.
Robert Balsar

1563.
James Franklyn
John Startupp

1570.
Abraham Hooper
Henry Cooper

1598.
William Basedon
William Emiot
Thomas Barham
William Henman

1599.
William Henman
William Emyott
William Lorrimer
Robert Marshall

1600.
John Potlyn
George Nashe

1603.
Richard Milles
William Videon

1605.
John Brooke
Henry Maplesden
William Freeman
Henry Gardener
1608.
George Gillyat
Thomas Chambers
1609.
George Gillyat
William Darby
Thomas Chambers
1610.
George Gillyat
William Darby
Samuel Marshall
Robert Godden
1611.
Samuel Marshall
Robert Godden
Richard May
Robert Wood
1612,
Richard May
Robert Wood
1635.
Francis Lambe
John Cripps
1636.
Francis Lambe
John Cripps
1637.
William Stanley
James Davey
1638.
William Stanley
James Davey
1639.
George Tomlyn
Arthur Harris
1640.
Robert Gammon
1641.
Robert Usburne
Thomas Walter
1660.
John Peirce
George Taylor
1661.
Daniel Bockman
Peter Harrison
1662.
Thomas Pett
John Tong
1663.
John Cripps
Richard Walker

1664.
George Walker
Thomas Venman
1665.
Samuel Wood
Stephen Weekes
1666.
Robert Goare
William Wildish
1667.
Robert Callant
Thomas Gravett
1668.
Walter Eyles
Richard Wicking
1669.
John Callant
William Russell
1670.
Augustine Hall
Richard Hills
1671.
Francis Ongley
Thomas Curteis
1672.
John Troughton
Arthur Hunt
1673.
George Pierce
Robert Salmon
1674.
Thomas Bliss.
Robert Pangbourne
1675.
William Clarke
John Kitchenham
Robert Brooke
Richard Wattle
1676.
Robert Brooke
Richard Wattle
Richard Mussery
James Godden
1677.
Richard Mussery
James Godden
William Finch
Jeremiah Smith
1678.
William Finch
Jeremiah Smith
Robert Churchill
Walter Harris
1679.
Robert Churchill
Walter Harris
Alexander Usburne
John Cary.

1680.
Alexander Usburne
John Cary
George Webb
John Newington

1681.
George Webbe
John Newington
Thomas Marshall
Thomas Hope

1682.
Thomas Marshall
Thomas Hope
William Post
Robert Plover

1683.
William Post
Richard Heeley
George Hodge
John Presmill

1684.
Edward Loder
John Presmill
John How
Richard Dennis

1685.
John How
Richard Dennis
Mathew Chandler
John Rogers

1686.
Mathew Chandler
John Rogers
James Reader
Geerge Manley

1687.
James Reader
George Manley
Henry Robbin
William Weaver

1688.
Henry Robin
William Weaver
Walter Weekes
Roger Comber

1689.
Walter Weekes
Roger Comber
Robert Swinock
John Beirnfull

1690.
Robert Swinock
John Beirnfull
Thomas Whatland
John Wicking

1691.
Thomas Whatland
John Wicking
Robert Dason
Daniel Whatland

1692.
Robert Dason
Daniel Whatland
Robert Bishopp
Stephen Weekes

1693.
Robert Bishop
Stephen Weekes
Alexander Usburne

1700.
William Post
Edward Dennis
Samuel Witterell
Zachary Collinson

1701.
Samuel Witterell
Zachary Collinson

1702.
John Sabb
William Barrett

1705.
Samuel Marshall
George Curtis

1706.
Samuel Marshall
George Curtis
Morgan Hall
John Tomlyns

1707.
Morgan Hall
John Tomlyns
Thomas Argles

1708.
Thomas Argles
Wiiliam Darby

1709.
William Darby
Thomas Hasell

1710.
William Darby
Thomas Hasell
Jonathan Weldish
Thomas Knight

1711.
Jonathan Weldish
Thomas Knight
George Green
John Horsnail

1712.
George Green
John Horsnail
John Hartridge
Thomas Hall

1713.
John Hartridge
Thomas Hall
Gerge Archer
George Ashley

1714.
George Ashley
George Archer
John Weekes
Robert Beal

1715.
John Weekes
Robert Beal
Richard Flint
William Newton

1716.
Richard Flint
William Newton
Edward Hunter
Andrew Stevenson

1717.
Edward Hunter
Andrew Stevenson
Samuel Hollister
Richard Edmonds

1718.
Samuel Hollister
Richard Edmonds
Samuel Stevenson
John Greenhill

1719.
Samuel Stevenson
John Greenhill
Robert Dawson
Robert Salmon

1720.
Robert Dawson
Robert Salmon
James Bishopp
John Callant

1721.
James Bishopp
John Callant
Richard Tibbe
William Greene

1722.
William Greene
Thomas Lake
James Weekes
Joseph Smalvell

1723.
James Weekes
Joseph Smalvell
Nicholas Jordan
William Russell

1724.
John Blamire
James Appleton

1725.
Walter Francklyne
William Cruttenden

1726.
Robert Newnham
Robert Smith

1727.
Thomas Wyden
William Russell
1728.
John Willard
William Purliss
1729.
John Adams
Thomas Lee
1730.
Thomas Pope
Morgan Hall
1731.
Nicholas Rawlings
Thomas Pope
1732.
Thomas Bromfield
Thomas Porter
1733.
Thomas Nightingale
Thomas Baytop
1734.
Edward Chambers
William Rogers
1735.
Henry Jeffreys
Samuel Stevenson
1736.
Thomas Argles
Thomas Rhodes
Thomas Pope
Daniel Kirby
1737.
Thomas Pope
Daniel Kirby
Thomas Edwards
James Baxter
1738.
Thomas Edwards
James Baxter
Richard Polhill
Thomas Wildes
1739.
Richard Polhill
Thomas Wildes
Thomas Lake
Simon Goldwell
1740.
Thomas Lake
Simon Goldwell
Thomas Stevenson
Caleb Jemmet
1741.
Thomas Stevenson
Caleb Jemmet
Daniel Love
Richard Holloway

1742.
Daniel Love
Richard Holloway
Tobias Hammond
Joseph Durrant

1743.
Tobias Hammond
Joseph Durrant
William Tempest
Robert Lacy

1744.
William Tempest
Robert Lacy
David Polhill
John Alexander

1745.
David Polhill
John Alexander
John Pope
William Stacey

1746.
John Pope
William Stacey
Walter Widen
Edward Argles

1747.
Walter Widen
Edward Argles
Edward Goseling
Peter Seale

1748.
Edward Goseling
Peter Seale
William Waller
Henry Pocock

1749.
William Waller
Henry Pocock
John Morden
James Rayner

1750.
John Morden
James Rayner
Henry Tilbee
William Poole

1751.
Henry Tilbee
William Poole
Edward Ellis
John Hollingworth

1752.
Edward Ellis
John Hollingworth
Edward Dennis
William Mercer

1753.
Edward Dennis
William Mercer
George May
William Davis

1754.
George May
William Davis
James Burr
John Reeve

1755.
James Burr
John Reeve
James Stonehouse
Robert Pope

1756.
James Stoneham
Robert Pope
Edward Watkins
George Bishop

1757.
Edward Watkins
George Bishop
John Rhodes
William Wrentmore

1758.
John Rhodes
William Wrentmore
John Brenchley
Thomas Pope, Jun.

1759.
John Brenchley
Thomas Pope, Jun.
Robert Spencer
John Groombridge

1760.
Robert Spencer
John Groombridge
John Stubbersfield
Richard Wattell

1761.
John Stubbersfield
Richard Wattell
William Read
William Purliss

1762.
William Read
William Purliss
Thomas Argles
Jacob Stone

1763.
Thomas Argles
Jacob Stone
Tobias Hammond
William Goar

1764.
Tobias Hammond
William Goar
Abraham Cherry
James Brattle

1765.
Abraham Cherry
James Brattle
Francis Molley, jun.
John Green

1766.
Francis Molley, jun.
John Green
Henry Cutbush
George West

1767.
Henry Cutbush
George West
John Elvy
Richard Gammon

1768.
John Elvy
Richard Gammon
Edward Argles, jun.
John Hills

1769.
Edward Argles, jun.
John Hills
John Seager
Henry Alexander

1770.
John Seager
Henry Alexander
Samuel Giles
William Jefferys

1771.
Samuel Giles
William Jefferys
Robert Edmeads
John Godden

1772.
Robert Edmeads
John Godden
Robert Corrall
Robert Pope

1773.
Robert Corrall
Robert Pope
John Hollingworth
John Seager

1774.
John Hollingworth
John Seager
Tobias Hammond
Samuel Chambers

1775.
Tobias Hammond
Samuel Chambers
William Addison
John Homewood

1776.
William Addison
John Homewood
Richard Mercer
Walter Stunt

1777.
Richard Mercer
Walter Stunt
Edward Ellis, jun.
Thomas Poole

1778.
Edward Ellis
Thomas Poole
John King
Joseph Sawer

1779.
John King
Joseph Sawer
William Penwall
John Smythe

1780.
William Penwall
John Smythe
John King
Joseph Sawer

1781.
John King
Joseph Sawer
Robert Pope
Robert Corrall

1782.
Robert Pope
John Seager
Richard Holloway
Henry Ellis

1783.
Henry Ellis
John Seager
Christopher Fidge
John Tyrrell

1784.
Christopher Fidge
John Tyrrell
John Oliver
John Springet

1785.
John Oliver
John Springet
Richard Gammon
Flint Stacey

1786.
Richard Gammon
Flint Stacey
John Hills
Elias Honey

1787.
John Hills
Elias Honey
George Hopkins
John Cooke

1788.
George Hopkins
John Cooke
Stephen Seager
Finch Hollingworth

1789.
Stephen Seager
Finch Hollingworth
John Elvy
William Cousins

1790.

John Elvy
William Cousins
Edward Argles
James Smythe

1791.

Edward Argles
James Smythe
George May
James Honey

1792.

George May
James Honey
William Browne
William Spratt

1793.

William Browne
William Spratt
Squire Bath
Thomas Alexander

1794.

Squire Bath
Thomas Alexander
Charles Beaumont
James Poole

1795.

Charles Beaumont
James Poole
Henry Cutbush
Robert Heathorne

1796.

Henry Cutbush
Robert Heathorne
Samuel Athawes
Thomas Atkins

1797.

John Wise
Thomas Atkins
Thomas Cutbush
Thomas Hyde

1798.

Thomas Cutbush
Thomas Hyde
William Archer
Joseph Martin

1799.

William Archer
Joseph Martin
Argles Bishop
John Crowder

1800.

Argles Bishop
John Crowder
James Collings
Samuel Giles

1801.

James Collings
Samuel Giles
John Down
John Wimble

1802.
John Downe
John Wimble
Samuel Wilkins
Thomas Honey
(died in Dec., succeeded by)
John Hughes

1803.
Samuel Wilkins
John Hughes
Thomas Reader
John Lane

1804.
Thomas Reader
John Lane
Samuel Wilkins
Thomas Tassell

1805.
Samuel Wilkins
Thomas Tassell
John Tanner
James Potter

1806.
John Tanner
James Potter
John Ruck
William Sage

1807.
John Ruck
William Sage
William Cutbush
William Overy

1808.
William Cutbush
William Overy
Henry Jury
Edwin Burgess

1809.
Henry Jury
Edwin Burgess
Benjamin Tanner
William Bensted

1810.
Benjamin Tanner
William Bensted
Samuel Pettit
Thomas Sweetlove

1811.
Samuel Pettit
Thomas Sweetlove
Benjamin Tanner
William Sweetlove

1812.
Benjamin Tanner
William Bensted
John Argles
Joseph Simmonds

1813.
John Argles
Joseph Simmonds
James Watts
John Chaplin

1814.
James Watts
John Chaplin
Thomas Carter
Henry Collis

1815.
Thomas Carter
Henry Collis
Richard Cardin
John Sage

1816.
Richard Cardin
John Sage
John Mortimer
Thomas Hills

1817.
John Mortimer
Thomas Hills
John Mercer
John H. Pack

1818.
Robert Tassell, Jun.
John Mercer

1819.
Robert Tassell
James Bunyard

1820.
John Jarratt
George Burgess

1821.
John Jarrett
James Sutton

1822.
Thomas Tassell
John Smith

1823.
Thomas Tassell
John Gurney

1824.
Thomas Edmett
Thomas Pybus

1825.
Thomas Mercer
Edward Mason

1826.
Thomas Mercer
Walter Hills

1827.
Henry Cutbush
Thomas Hyde, Jun.

1828
Henry Cutbush
James Oliver

1829.
James Oliver
George Rachell
1830.
James Oliver
Richard Sharp
1831.
Robert Cutbush
Henry Godden
1832.
Joseph Poole
Thomas Willcocks
1833.
Benjamin Ruck
Willlam Crondall
1834.
Charles Simmonds
Thomas W. Allen
1835.
Henry Wimble
John Cutbush
(Died in September, and succeeded by)
George Jury
1836.
Richard Read Spencer
Thomas Potts
1837.
Thomas Potts
William Smythe
1838.
Henry Argles
Thomas Laurence
1839.
Henry Argles
Thomas Laurence
1840.
Edward Wimble
James Betts
1841.
William Masters
William Haynes
1842.
James Clifford
John Watts
1843.
Thomas Tassell, jun.
Isaac Warwick
1844.
Thomas Tassell
George Spencer
1845.
Edward Pickard Hall
Ambrose Austen
1846.
Frederick Scudamore
Charles Arkcoll
1847.
Joseph Tootell
Henry Simmonds, Jun.

1848.
Henry Simmonds
John Sutton
(died during office, and succeeded by)
Edward R. Tanner
1849.
Edward R. Tanner
Henry Wright
1850.
John Hyde Hills
Robert Tassell
1851.
John Hyde Hills
Thomas Clayton
1852.
John Marsh
James B. Tolputt
1853.
William Wickham
Tom Oakley
1854.
John Holmes
Frederic W. Cutbush
1855.
Robert Rugg
James Clifford
1856.
Robert Rugg
John Smythe
1857.
Robert Rugg
Edward Watts
1858.
Robert Rugg
Horace Cutbush
1859.
Robert W. Hazell
George Paine
1860.
Robert W. Hazell
William Bryant
1861.
Robert Rugg
George Hulburd
1862.
Arthur Joslen
Robert Foord
1863,
Thos. Goland Stonham
James Hyles
1864.
Thos. Goland Stonham
William Betts
1865.
John Wm. G. Simpson
William Semark
1866.
John Wm. G. Simpson
Thos. Worvill Burkett

Payments made by the Churchwardens of Maidstone, extracted from their accounts:—

		£	s.	d.
1672	Mr. Weston, at ye Bell		4	6
	Henry Harbley, at the Bull		5	6
1676	Going ye Bounds.....	6	0	0
	Pulling downe ye Vestry Chamber	2	0	0
	To the Carpenters when they raised the beame.....		3	0
	John Rawlings, for helping the Plumber 4 dayes		8	0
	Paid the Plumber	30	0	0
	Carrying 5 loads of leads to the Church		7	6
	Carrying the leads into the Church.....		6	4
	Getting the leads upon the Church		4	4
	Carrying the lead of the Steple to the plumbers		3	4
	George Peirce, paid for various alterations 135		13	6
	Paid Mr. Tapley for painting the Gallary	11	0	0
	Gold for the Gallary	3	8	4
	Robert Brooke, for Iron Workes	18	10	6
	Robert Evenden, for 100 deals and worke	12	6	0
1677	New lining the Tippett		9	6
1678	Visitations and Perambulations	8	0	0
	Mr. Hodson, casting the Great Bell and new hanging the six bells	47	8	4
1681	For the hyre of a Chayre, and carring to Church and back again		1	6
	Mrs. Davies, for ye Bishop's Lodgins	1	10	0
	Jervase Scot, for painting the King's Armes	1	14	0
	Wire for the Chimes		1	3
	Goody Cutbush, for worke donn in ye Church		1	6

		£	s.	d.
1682	Mending the Church gatt, and a wooden window in the leads		1	0
	For the great Bell clapper	3	10	0
1683	Goodman Clupper, for goeing to Hollingborne about the Bell		1,	0
	Received in Court for ye Church	6	3	1½
	Mending the Cushin in Mr. Maior's pew		2	6
	Cleaning the engines and setting them upp		4	6
	Getting the engines out and in, and trying them		3	6
1686	Abated Sir Thomas Taylor of his sesses by ye rouseult of ye Maior		2	6
1688	Mr. Pressmill, for mending Clocke and Chimes	1	16	10
1692	Reading prayers, Christenings and Burials for 3 days		13	0
1693	Mending the Judge's Cushion		1	0
1715	Ye forme of Prayer for Thanksgiving		2	6
	Searching ye Church Tymbers		6	0
	Charges at ye fire in ye Church		2	0
	Spent at ye Starr after ye fire		2	0
	Spent at ye Bull for drink after ye fire		4	0
1716	Spent at moving ye Pulpit		2	0
	Will Wyden and Company to drink at Inspecting the Roofs of ye Church		2	0
	Mr. Wyden, in part moving the Pulpitt	1	10	0
1717	2¼ yards of Druged and 10 yds. of Gulloon, to line some part of Mr. Wellar's Pew		7	6
	Will Wyden, for mending the Midwives' Pew		1	6
1718	A Gown for Rob May	2	0	0
	Will Daines, for new boarding the Vestry	14	15	0
1719	Spent at meeting Mr. Wellar at the Starr		3	0

		£	s.	d.
1719	54 Bullfinches' heads, for Mr. Mayor's dinner		4	6
1720	For a Beadle's Hatt		10	0
	Pd. at the Starr for myself and Mr. Dawson at Consulting about the Church Clock		4	0
1721	Journey to Ashford, to wait on the Commisary about new roofing the Church...	1	6	0
	For a Faculty	1	0	0
	Paid at signing the articles with Mr. Phelps about new casting the Bells		7	6
	Gave men to drink in carring the Dial to the Church		1	0
	For 6 men that went down to Halling to fetch the bells up		10	0
	For a Sledge		12	6
	Beer for Watermen helping the Bells		10	0
	Seeing the Bells weighed		12	6
	Mr. Phelps, the founder	30	0	0
1722	Putting in stands to bear up the Dyall		17	0
	Mending the Ingeons	5	9	6
1723	When the Ingeons were played		15	0
1724	Paid at looking over the Steeple		1	0
1725	Spent at the Bull on three Plumbers surveying the Steeple		2	0
1728	Mr. Phelps, in full	16	5	6
	Paid as per bill about the Yew Tree		18	8
	May 28, Bounds breakfast		15	0
	Ye Ribbons		5	6
	Ferrying over ye river		1	6
	To ye Boys		5	0
	A man for marking ye Bounds...		2	6
	Expense of that day		9	0

		£	s.	d.
1728	Will Mercer for getting out ye great engine out of Mr. Newnham's yard, and putting it into Mr. Weekes, and playing the same.....		10	0
	Robert Giles for things brought from the Market-house, and carrying them back again, they being for ye use of the Bishop		2	6
1730	Nov. 2, paid to several persons that assisted in extinguishing the fire	1	11	0
	Colonel Gage's man for bringing the Engine		6	0
	Paid at the Starr at calling in the Bills		5	0
	Putting out the lead ashes.....		4	6
	Cleaning the Church after the fire		8	0
	Shoulder of Mutton for the Men that Watched		2	4
	To Men and Women for clearing and carrying home the Tubbs.		10	0
	In getting out ye Lead out of Church, and putting it in ye Wagon and allowance for ye Wagoners		5	0
	Mr. Greene for goods had at the Church when the fire was.....		12	0
	Mills for cleaning the Steple, and putting up the Lead Ashes.....		3	6
	Expences of playing the Engines.		7	0
1737	William Gills for altering Chimes..... .	6	6	2
	For Pipes and Tobacco at meeting ye Archbishop		2	6

		£	s.	d.
1738	Advertising Books that were lost in "St. James' Evening Past"		3	9
	Ditto in "Canterbury News"		3	6
1742	The Beadle's Coat	5	8	1
1743	Ringing for the Victory of Dettingen		10	0
1745	Ringing the Bells on the News the Rebels were running away		10	0
1746	Rining the Bells at ye Rebels defeat		10	0
1747	The Ringers at taking ye French man of warr		10	0
1749	Cleaning the Organ Curtains		2	6
1750	Mr. Jordan for tuning and cleaning the Organ	5	5	0
1755	Mr. Crang for cleaning and repairing the Organ	8	8	0
1760	Mr. John Crang's Bill for cleaning the Organ	8	8	0
1762	For killing the Rats in the Church		2	6
	Jannaway's Bill for the Tenor Bell	49	0	0
1765	Mr. Craing's Bill for repairing and making additions to the Organ	52	17	0
1768	Mr. Cabball for cleaning the Library		10	0
1770	Mr. Crang for cleaning the Organ	8	8	0
1784	William Mears on account of Bells	150	0	0
1785	Humphrey Argent for cleaning and repairing Organ	6	6	0
1787	Robert Cutbush for looking after the Clock	4	8	0
	Carriage of Bells from London	7	14	0
1790	Oct. 13, Mr. James Hancock, as per Bill for Organ	10	10	0
	(Mr. Hancock, "Organ Builder, of Wych-street, London," who had been employed for some time in superintend-			

		£	s.	d.
	ing the repairs and additions to the Organ, died very suddenly near the town, in January, 1792.)			
1792	J. Schultz for wires to Organ.....	3	3	0
	J. Schultz for work to Organ during the alterations of Roof	50	0	0
	Ditto for work to Organ.....	44	10	0
	Mr. May for ditto	33	7	6

ORGANISTS OF THE PARISH CHURCH OF MAIDSTONE.

John Powell .....A.D.	1564		
John Andrews	1567		
Thomas Lilly	1576		
Peter Maylam	1590		
George Launder, elected	1747	Obit	1795
Bartholomew Davis	1795	Obit	1797
Edward Sanders	1797	Obit	1845
John C. Hoadly.....	1845	Obit	1850
Charles Jennings	1850	Res. Sept.	1858
Walter B. Gilbert, Mus.B.	1858	Res. Dec.	1865
Henry Streatfield	1865		

PARISH CLERKS.

Robert Harris	1558
John Ward	1560
Stephen Austen	1580
John Mylles.....	1583
Steven Austen.....	1588
— Bartholomew	1590

James Hoads 1595
Lyford (also Usher of the Free School). 1599
Henry West..... 1610
William Carr 1616
— Willys 1619

After Willys, we are told that Mr. Barrell had "at several tymes appointed eight or nine clarkes, "and again displaced them to their great dislike."

Clement Whiting..... 1660
Edward Knight 1675
John Barrington 1720
Richard Wattell 1738
John Cabbell .....died 1771
Richard File..... 1782
Richard Martin..... .....died 1835
James Ruck .....died 1854

SEXTONS.

William Collett 1548
John Wood 1559
William Hodges 1570
Henry Tylden 1578
Gabriel Knight 1607
Thomas Squire..... 1630
William Crowherst 1640
Thomas Wilkins 1644
John Lambe..... 1690
Robert Webbe..... 1707
Robert May 1713

John Rawlings	1730
Nicholas Rawlings	1757
Robert Tassell	1791
John Diprose	1817
James Ransley	1848

CHAPTER XX.

Collections in the Church; Registers; Remarkable extracts from the Registers.

COLLECTIONS IN MAIDSTONE CHURCH.

Accounts of many of the Collections have been preserved. Those for objects not connected with Maidstone were generally by Brief, which authorised a collection for the purposes named therein, and although the sums gathered in each Church were not in themselves large, yet the total from many parishes must have been considerable.

The objects for which Brief collections were sometimes made will appear very extraordinary; for instance, at Longborough, Lincolnshire, in the year 1683, a gathering by Brief was made in the Church for "rebuilding the Theatre Royal, in London." And a curious instance occurs in the registers of Linton, near Maidstone, where it is mentioned that the sum of three shilling and tenpence was collected for one "Phillip Dandale, ye Turke made a "Christian."

SOME OF THE BRIEF COLLECTIONS.

1667	For Inhabitants of Northchurch, Herts ...	1	0	2
1668	Bradninch, Devon	1	9	6
1669	County of Middlesex...		15	8
	Redemption of Captives out of Algiers ...	1	4	0

1670	Mariners redeemed out of Slavery	1	2	6
1677	Inhabitants of Topsham, Devon	1	9	10¼
1679	——— Bermondsey, Surrey	1	11	4
	Towards the Charity of Ann Botching, of Dover	1	5	8
1680	Redemption of Slaves in Algiers	30	5	5½
1681	Parish of East Peckham	1	15	10
1682	For Poland	8	2	2
	Town of Stafford	1	10	9
	Collumpton	1	12	0
1683	Inhabitants of Windsor	1	7	9
	——— London	1	5	7
	Fire in Southwark	2	0	2
1684	Bradninch, Devon	1	5	0
1685	Portsmouth	1	4	0
1686	Relief of French Protestants	63	11	4
1687	Relief of Ditto	24	10	8
1689	Relief of Irish Protestants	64	15	0
1690	Ditto	36	13	0
	East Smithfield	3	0	6
1691	St. George's, Southwark	10	0	0
1692	Teignmouth, Devon	5	18	0
	Redemption of Captives	23	19	10
1693	Town of Ledbury	1	15	2
1699	Relief of ye Vaudois	46	5	2
1702	Rye Church	1	11	6
1703	Fire at Ely	1	4	6
1706	All Saints' Church, Oxford	3	1	7
1820	Fire at Meeshall, Salop		16	6
	Fire at Charley Moor, Lancaster		11	0
1821	Fire at Upton, Chester		5	0
	Walsall Church		6	6
1822	All Saints' Church, Wainfleet, Lincoln		5	0
	Frant Church, Sussex		5	0

1823	Sutton Vallance Church.....	12	0
1825	All Saints' Church, Wainfleet	5	6
	Sutton Vallance Church.....	16	0
1826	Fire at Delworth, Lancaster	8	0
	Fire at Walton-upon-Thames	12	6

The last collection made by "brief" in Maidstone Church was on the eleventh of May, 1828, when the sum of 9s. 6d. was subscribed for the fire at Ingoldmills, Lincoln. Thirteen or fourteen of these "brief" collections were generally made each year.

THE REGISTERS.

The Registers of Maidstone Church are, perhaps, as perfect as any to be found. Shortly after the accession of Queen Mary they were discontinued, but at the commencement of Elizabeth's reign they were resumed.

Parish Registers, according to Prideaux, Burnet, Kennett, Stow, and others, were ordered to be kept in the year 1538. The injunctions to the Clergy of September, 1538, state that "every parson, vicar, or "curate for every Church shall keep one Book or "Register, wherein he shall write the day and year "of every Wedding, Christening, and Burial," "which Book ye shall every Sunday take forth, "and, in the presence of the Wardens or one of "them, write and record in the same all the "Weddings, Christenings, and Burials made the "week before." A similar injunction was also

issued by Edward VI. in 1547, and in 1557 Cardinal Pole enquired of the Clergy of the Diocese of Canterbury "whether they do keep the Book or "Register of Christenings, Burials, and Marriages, "with the name of the Godfather and Godmother."

The Maidstone Registers were commenced by Sir John Porter, the parish priest, in the year 1542, some years before the suppression of the College. The title of the first volume is

"The Regystre off the Cellegyate Churche off All "Saynts in Maydeston, in the wiche be wrytten and "contayned all and syngular, as well the proper "names as the surnames of them that have be "Wedded, Christened, and Buryed within the sayed "parysche, frome the third day off September, in the "xxxiiij yeare of the reygne off the moste excellent "Prynce Henry by the Grace of God Kynge off "Englande, off France, and off Ireland, and in erthe "supreme head, under Christ, off the Church off "England and Ireland."

That part of the book in Porter's writing is beautifully written, and commences with

"From the third day of September to the seventh day "of the same month, none were wedded.

"By me, Sir John Porter, parish priest, in the presence "of Richard Bass, one of the Churchwardens."

Seven of these singular entries follow, and then the first marriage is registered, viz., George Mylles and Margaret Potlyn, on the twentieth of October.

Strype, in his Annals of the Reformation, mentions the Maidstone Register in terms of praise.

REMARKABLE EXTRACTS FROM THE MAIDSTONE REGISTERS.

BAPTISMS.

1543 Nov. 28, Robert Gunsley,
A Maidstone benefactor, died incumbent of Titsey, Surrey, Nov. 11, 1618.

1562 Mar. 23, Katherine Nobodye.

1571 Dec. 16, the same daye was baptised John Buckeman, son of Chrystian Buckeman, in the Dutch Church in this Towne.

1576 Orphant, Forsaken, the childe of Lettie Shipman, never married.

1594 April 5, Robert Flud, son of Christopher Flud,
The celebrated Robertus Fludicus, died 1637, and buried at Bearsted Church.

1605 March 13, Richard Harrison, son of Richard Harrison, a prisoner in Maidstone Goale, and borne at Buckland, in the barne of Simon Smythe, Gent.

1615 Oct. 15, George Jonson, born in barne, *patre ignot.*

1618 Nov. 6, Francis Astlie, or Ashlie, son of Sir John Astlie, or Ashlie, Knight.

1621 July 8, Anne, daughter of William Dunning, Freemason.

1632 Feb. 10, Robert, son of Thomas Rowland, born 1st day, baptized 10th.
A Maidstone benefactor, died 1707.

1644 April, Benjamin, the son of Mr. Samuel Smith, preacher of the Word of God att this Towne and Elizabeth his wife.

1687 Aug. ye 2nd, John, the son of Humphrey Lynde, Minister of Maidstone, and Elizabeth, his wife. He was borne ye 26 day of July, between one and two in the morneing, 1687.

1688 July 19, Elizabeth, daughter of William Whetstone, and Mary, his wife, and about ye latter end of January next she is nineteen yeers old.

1717 Elizabeth Maidstone, a foundling.

1718 David Maidstone, a foundling.

1731 Paradice, a foundling female child.

1735 Aug. 31, William, son of Phillip and Ann Woollett The engraver.

MARRIAGES.

1548 April 14, Walter Appleby to Petronal Spencer. (See page 71.)

1594 July —, Wynpresse Farrando to Joane Thomas.

1613 July 13, at Loose, by Mr. Robert Carr, preacher, of Maidstone, Thomas Bresland, of Staplehurst, tanner, and Margaret Swynhogge, daughter of Thomas Swynhogge.

This is curious, as recording a marriage which did not take place in Maidstone.

1618 Nov. 2, Henry Fisher, gent., to Mrs. Anne Clarke, of Offum (Offham), by lisecense out of the Arches, att Allington.

1699 John Palmer and Anne Adams, a Stranger, at ye keeper's house at the Gaole, by order of the Mayor and Justices.

1742 James Jenning, married by order of the Justices, to Mary Theobalds.

BURIALS.

1542 May 6, Sir William Wyrpet.

1543 Oct. 6, Olyver de Preyse.

1545 Nov. 1, Sir John Breade.

1546 Sir John Packe.

1549 May 27, Sir Thomas Pyne.

The above with the prefix of Sir, were priests connected with the college.

1549 The 15th of Julye, ye wycar of Marden was buryed.
1558 Aug. 26, A Strange Woman.
1558 Dec. 6, A poor Woman.
1561 July 24, William Tilden.
Tilden, "ye draper," concerned in Wyatt's rebellion.
1567 March 5, Alic, a Stranger, dyed at Bucland, sudanlye.
1568 Sept. 23, William Smythe, gent, Jurat of Maidstone.
Oct. 23, John Halle, the Surgian,
Implicated in Wyatt's rebellion.
1569 Dec. 28, William Greene, sometime Maior of Maidstone;
Also concerned in Wyatt's rebellion.
1569 July 17, Five Egyptians, as by their names, to say
John Ffolentyn,
James Ffolentyn,
Nicolas Ffare,
David Ffare,
William Plomworthy.
1573 Dec. 26, Richard Lee, Esquire,
Deceasing Maior.
1576 Sept. 19, An Orphant, forsaken, a son.
1577 Sept. 6, Stranger to this parish, deceased in Jackson's Widdowe's howst, carried thither from Thomas Alphe's home.
1579 May 12, Henri Lambe, son of Henri Lambe, late of Sutton Vallance.
1589 Feb. 1, Elkenna, wife to the Dutch Minister.
1591 May 6, Bright, a Saltpetre man.
1592 Jan. 8, Anthonius de Sanctuilia Nobilis regni Maioricarr Capitani Brabantineru.
Feb. 26, George Langley, which in his last Will and testament did give his tenement, a howst,

with the garden adioying to the howst nowe of Mr. Thomas Bealle, one of the Jurats of this Towne, in East Lane, to be sold to make a stocke to set the poore a worke for ever.

1596 Aug. 5, Mr. John Ashlie, Esquire, myster of hir maiesties Jewell Howst.

1598 Dec. 8, Woman died in Bucland barne.

1599 Sept. 3, George Manningam, Jurate,
A Maidstone benefactor.

1602 June 27, Robert Newstreet, butcher of Langley, that died of a knock of a stone, cast by one Mayney, at Town Sutton, the 14th daie of this month.

1609 Sept. 15, John Stooke, his age 100 years.

1609 Dec. 11, Thomas Bryante, son of Arthur Bryante, his dwelling was in Barkshire.

1610 March 4, Gilbert Dode, in the parish of Brooke, he came to the asyse to Maidstone, and dyed in the houst of Edward Kemp.

1616 July 30, Avis Somerlish, widow, aged 102.

1617 Sept. 22, John Duckett, soldier of St. Margarets, in Westminster, neere London, and came for his pension, and fell sicke and died heere.

1619 Dec. 24, Laurence Washington, Esq.
A Great Uncle of the celebrated Washington.

1625 June 25, Ann Nash, of the age of 106 years.

1633 June 8, Ambrose, a bricklayer, a stranger, killed at Bucland, by a fall from a scaffold.

1638 Nov. 16, A Stranger, whose name we know not, died upon the way, being very poore.

1644 Sept. 27, A travelling youth, whose name we could not know.

1648 Aug. 7, A stranger, whose name we knew not.

1652 March 5, Elizabeth, wife of Richard Bright, of the Common Garden, London.
1658 May 27, Captn. Philip Morris, gent., livetenant in Colonell Gibbons' Regimt. of foote.
1667 July 3, Jane Knight, Spinster at pest house, plague.
Elizabeth Knight, Spinster at pest house, plague.
Mar. 11, William Wilson, of the Goale of Maidstone, disected.
1694 Feb. 16, Thomas Haley, shot for deserting.
1703 Oct. 21, The exposed child.
1706 June 7, Mrs. Joan Heath, aged 104 years and 6 months.
1713 Aug. 26, Item, a Stranger, a woman.
1742 Aug. 18, William Hodges, aged 101.
1755 April 11, Mr. Robert Beale, aged 101.
1756 May 12, Francis Dordelin, one of the French prisoners.
Oct. 8, Interred the few remains of Elizabeth Langley, widow, and of her daughter Elizabeth, not reduced to ashes by the fire wherein they both perished, the third of this instant.

Transcripts of the Registers are preserved in the Archbishop's archives. Some years since the Committee of Privileges of the House of Lords, not being satisfied with the appearance of the Maidstone Register for the year 1603, then brought forward as evidence, required the Archbishop's copy to be produced. It was, however, found to correspond. It was also stated that an Index had been made of all the names mentioned in the Maidstone Registers

from the year 1732 to 1829, and the custom was that when the clergyman made an entry in the Register, a reference was always made to it in the proper Index. This excellent plan is still continued.

NOTE.

Page 133.—Some particulars respecting Andrew Broughton are given in the "Antiquities of Maidstone," page 144. The following important additional information has been kindly furnished by Mr. Edward Hughes, who now resides in the house built by Broughton, in Earl-street (No. 31):—

By Indenture, 18th Dec., 1663 (15 Chas. II.), between James, Duke of York, John, Lord Berkely, of Stratton, Charles, Lord Berkely Viscount Fitzhardinge, and Henry Brouncker, Esq., one part, and John Greenhill, of New Sarum, in the county of Wilts, Esq., of the other part, Reciting that by an Act of Parliament made 25th April, in the 12th year of his then Majesty, the estates real and personal of certain offenders who had *murthered* King Charles the First were ordered to be forfeited to the King, his heirs and successors, and vested in him without any office or inquisition thereof to be found; of which persons Andrew Broughton, late of Maidstone, in Kent, was one, and that the said King's Majesty, being seized by the said Act of the estate of the said Broughton, had been pleased by his letters patent, dated 6th Sept., in the 13th year of his reign, to grant the same to the said John, Lord Berkely, Charles, Lord Viscount Fitzhardinge, by the name of Sir Charles Berkely the younger, Knt., and Henry Brouncker, Esq., in trust for the said Duke of York and his heirs. It was witnessed that

the said Duke of York, in consideration of £247 10s. to him paid by the said Greenhill, and the said Berkely, Fitzhardinge, and Brouncker, by direction of the said Duke, conveyed unto the said Greenhill all that capital messuage or mansion house, situate in a lane called Bullock-lane, in Maidstone aforesaid, late in the occupation of the said Andrew Broughton, together with the gardens, orchards, barns, stables, outhouses, and other appurtenances; and also all those messuages or tenements therein described, with the appurtenances, situate in a lane called Pudding-lane, and in Padser or Padshole-lane, and certain parcels of land in the town, fields, and precincts of Maidstone aforesaid, heretofore known, used, taken, and reputed to be the estate of the said Andrew Broughton, of which he was seized for the term of his life.

By a deed poll, 23rd Feb., 1663 (16 Chas. II.), indorsed on the last abstracted deed under the hand of the said John Greenhill, he, after reciting that the consideration money within mentioned was the proper money of Andrew Broughton, of Seaton, in Rutlandshire, Esq., son of the within-named Andrew Broughton, and that the said John Greenhill's name was only used in trust for the said Andrew Broughton the younger, the said Greenhill re-conveying the premises to the said Broughton the younger, and covenanting for his quiet enjoyment during the lifetime of the said Andrew Broughton the elder.

By an abstract of a deed dated 1686, it transpires that £1,000 had been borrowed on the Pudding-lane property (perhaps to supply means to Broughton the father in his exile), and that Andrew Broughton, of Seaton (the son), held from the *King* the appointment of Receiver of Hearth Money.

Finis.

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